CATHOLIC ACTION

Vol. XXIV, No. 2 FEBRUARY, 1942

Bishop Gannon Asks Recognition of Moral Forces Symbolized by Holy See

"THE Catholic Church, by its lucid and timely encyclicals issued during the past 50 years or more, has given mankind the principles by which all nations may live in peace and adequate prosperity. To a large extent, these same social principles have found acceptance in our country in recent years. They will also demand recognition at the peace table. . . .

"THE new era to follow the peace settlement, we fondly hope, will be marked by the moral forces symbolized by the Holy See and so fervently and providently broadcast to the human race by the last five Popes of imperishable memory. . . ."

—From Bishop Gannon's Catholic Press Month Message. *(See pp. 3-5).*

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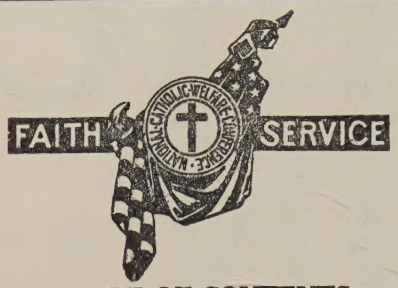

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FACTS ABOUT THE NATIONAL CATHOLIC WELFARE CONFERENCE

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, National Center Confraternity of Christian Doctrine, Informati Publications, Business and Auditing, and* CATHOLIC ACTION, monthly pu .cation, N. C. W. C.

YOUTH—Facilitates exchange of information regarding the philosophy, organization, and program-content of Catholic youth organizations; promotes the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups; contacts and evaluates national governmental and non-governmental youth organizations and youth servicing organizations.

EDUCATION—Divisions: *Statistics and Information, Teachers' Registration, Library.*

PRESS—Serves the Catholic press in the United States and abroad with regular *news, features, editorial and pictorial services.*

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 3,500 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau,* sponsors a weekly nation-wide radio *Catholic Hour* over the network of the National Broadcasting Company, and conducts a Catholic Radio Bureau.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service.*

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and to advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuit of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

MONTHLY PUBLICATION OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XXIV, No. 2 FEBRUARY, 1942

GRAVITY OF TIMES MAKES CATHOLIC PRESS NECESSARY

Bishop Gannon Urges Greater Cooperation with Catholic Editors

Pointing out that the gravity of the hour makes the Catholic press more vitally necessary than ever, the Most Rev. John Mark Gannon, Episcopal Chairman of the N. C. W. C. Press Department, in his message for Catholic Press Month, congratulates editors and readers on the increasing influence and prestige of our press, urges even more effort on its behalf, pledges the loyalty of the Catholic press to the nation, and links our present war effort to the safeguarding of religious freedom and the achievement of victory and peace with justice. Bishop Gannon's message, outlining the essential objectives of the Catholic press for the year 1942, is as follows:

WE ARE at an all-time low on earth in human relationship.

Almost all nations have resorted to death and destruction of each other to settle their contentions.

No doubt, a new Magna Charta must be created to adjust and harmonize the relations between groups of men and between nations.

The Catholic Church is deeply concerned over the plight both of her children and of society, with which she has labored for centuries, and over the new civil instrument to be created by statesmen as a chart for the future government of the human race.

Under these lowering skies, once more I come to the Catholic body of the United States at Catholic Press Month. It is a grave moment—ahead lie fateful acts and decisions for God and country.

Hails Press Achievements

At this same moment, too, a survey shows that many units of the American Catholic press have soared to the highest circulations in their histories. Many evidences indicate that our press has otherwise attained to greater influence and prestige.

I thank God this is so! I hail the editors and other workers whose tireless labors, under many difficulties, have made this vigorous advance for the welfare of the Church and our country.

And I congratulate the beneficiaries, the Catholic people themselves. At a time when, as never before, they have needed to be informed of the tumultuous, often tragic news of the Church, and the reports and counsels of its august head, the Vicar of Christ, and its Episcopal leaders everywhere, the Catholic press has not been found wanting. Nowhere but in Catholic papers in the last year has there been printed the full record of such news.

Invites More to Read

While I congratulate the ever-widening millions who read the Catholic press, I devoutly wish—for their own sake as well as for the common good—that these readers may be multiplied. More and more, non-Catholics are coming to look to the Catholic press for a rounded information. In such a time, a Catholic to be at all adequately informed must be a reader of his own press.

Let us consider the grave questions before us, which so urgently impel us to keep ourselves posted:

Since the beginning of the present World War, the Bishops of the United States have been cautious and prudent in casting final decisions. Until recently, all

the elements of many problems facing the world were not clearly known. Many events had yet to transpire before a whole picture could be obtained and ultimate judgment passed. Thought and sentiment of the people were in flux and much indecision temporarily prevailed. As a consequence, efforts ranged over a wide field of thought and speculation, without specific unity and purpose.

Suddenly, however, two events took place: the one, the statement of the American Bishops on the Crisis of Christianity, published in November; the other, the infamous attack by the Japanese at Pearl Harbor in December. At once, as by an electric shock, the thought and policy of this country crystallized into a hard and solid unity of plan and action. The United States was at war.

Pledged Resources, Prayers

The Catholic Church, with traditional loyalty, pledged its resources, its institutions, and its consecrated personnel to the President of the United States for the preservation of our nation and the destruction of the evil influences dominating our enemies. More, it pledged its powerful and constant prayers to God, who orders all things. What was a jig-saw puzzle, baffling intelligence on account of parts that were wanting, was now a clear and definite problem, with no parts wanting, with minds cleared of doubt and definitely shaped, and objectives fixed. While a solution of the problem is now being worked out by our civil authorities, the millions of American Catholics are giving every ounce of loyalty and support, spiritual and material, to the President and the nation that a victory of peace with justice may crown their efforts.

In all this disturbing period, Catholics were constantly made aware of the religious aspects of the situation through the Catholic press. I cannot too greatly emphasize that, in the months to come, it will be imperative that our Catholic people read and ponder the information supplied in our Catholic newspapers and magazines.

Let us now analyze the world situation. The supreme head of the Catholic Church has definitely condemned the brutal anti-religious totalitarianism rampant in the world today. The American Bishops have reechoed that teaching. Of course, paganism has long been condemned.

But One Answer

With the success of the Axis powers, there is grave menace of the Catholic Church throughout the world and, undoubtedly, the darkest period of persecution and despoilment ahead that the Church has ever experienced. This is evident from the German Bishops' Pastoral, issued from Fulda in June of 1941. With the success of the Allied powers, we may entertain hope, at least, for the emergence of a world order in which peace, based on justice and charity, will prevail.

It is obvious on which side in this horrible conflict Catholic ideals have the best hope for survival. There is but one answer. Though alarmed with anxiety, it is the plain duty in this crisis for our pens to be pledged wholeheartedly to the United States. Our press' support will be complete and perfect. As the whole drama spins itself out, Catholic editors will be even more vigilant at every start and turn, constantly on guard against any injury to our Church or the free rights of her people to practice their faith. Avoiding purely political issues as such, they will continue to concentrate on the defense of the Church and the principles of justice for which this nation strives. What a glorious record our unfettered American Catholic editors will achieve in defense of the Church and its ideals through the present frightening storm to a brighter day of peace, good-will and security!

Our conscience is clear, and, therefore, should make us strong. The war stems totally from the failure of human statesmanship. The Catholic Church is affected in many ways, notably because (a) its property has been confiscated, (b) its institutions have been suppressed, and (c) the Apostolic authority of its Bishops has been paralyzed by civil interference. In other words, the Catholic Church is the innocent victim of the oppressor nations.

Cannot Stand Aside

We cannot stand aside during the carnage which prevails. We must keep alive the moral law and the rights of the Church at all points and all periods of the conflict. Our free Catholic press will aid powerfully, bearing the burden of constantly shedding light on moral responsibility, on justice and charity and the Divine commission of the Apostolic Church.

We must keep our eyes focused at all times on the peace table. What do we seek there? We seek, first of all, the incorporation of the Holy Father's peace program, so ably and lucidly broadcast in his Christmas peace message. Above all, we seek to make the world a safe place in which to rear Christian families, free from the horrors of ever-recurrent wars. In the second place, we seek the restoration of our Church and its educational and charitable institutions and properties in all parts of the world where they have been despoiled by civil powers. In the third place, we seek in all parts of the world the freedom and inviolability of her ministers who have been deprived of their Divine right and freedom to teach according to the commission of Jesus Christ.

Catholic Press Essential

These things are essential. Accordingly, the value of political and economic and social theories are for the time secondary, and can be measured in relation to them. For the year 1942 the most important objec

tives of the Catholic press will be the essential things.

Of the heads of civil governments on the world horizon today, our hope is in the President of the United States. Unstinted support and loyalty will continue to be given to him and to the United States Government. Beyond the presence of the supreme head of the Church at the peace table, the greatest hope for a moral voice among the civil powers will be the voice of the United States Government. In the harmony of these voices is our hope for justice to the peoples of the earth and for the preservation of the rights of the Catholic Church and of her children.

The Catholic Church, by its lucid and timely encyclicals issued during the past 50 years or more, has given mankind the principles by which all nations may live in peace and adequate prosperity. To a large extent, these same social principles have found acceptance in our country in recent years. They will also demand recognition at the peace table. World economy will no longer suffer a monopoly by privileged classes of the comforts and rewards of civilization, considered in the national and international structure. Certain old systems have entered into decline. Improvident liberalism, fanatical demagoguery and ruthless individualism have featured the era about to close. The new era to follow the peace settlement, we fondly hope, will be marked by the moral forces symbolized by the Holy See and so fervently and providently broadcast to the human race by the last five Popes of imperishable memory.

Is it too much to hope that our President, whoever he may be at the time of peace, may be an instrument to keep the peace settlement on a high moral plane? The providential purposes of America in world history are by no means exhausted. Here is hope. Here, at least, is a line of action.

Confident of Catholic Press

All these great events and aspirations will be reported and commented upon in the Catholic press. I am confident that the Catholic editor will not be found wanting in the great tasks that lie before him. I know that my fellow Bishops in the United States will support and aid him in his task. As for the Catholic people, I once more urge with all my strength that the Catholic press be read and pondered.

CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

February, 1942

4—Most Rev. Sidney M. Metzger, installed as Coadjutor Bishop of El Paso, El Paso, Tex.

21—Catholic Library Association, New York-New Jersey Section—regional meeting, Newark, N. J.

23-24—Catholic Conference on Industrial Problems—Regional meeting, Pittsburgh, Pa.

24—Most Rev. Edward G. Hettinger to be consecrated Auxiliary Bishop of Columbus, Columbus, Ohio.

March, 1942

3—Most Rev. Peter W. Bartholome to be consecrated Coadjutor Bishop of St. Cloud, Rochester, Minn.

7—Most Rev. William P. O'Connor to be consecrated as the fifth Bishop of Superior Diocese, Milwaukee, Wis.

25-26—Catholic Conference on Industrial Problems—regional meeting, Brooklyn, N. Y.

April, 1942

6-7—Catholic Association for International Peace—sixteenth annual conference, New York, N. Y.

6-9—National Catholic Educational Association—39th annual convention, Chicago, Ill.

8—Joint meeting of the Catholic Students Peace Federations and the International Relations Commission and the National Federation of Catholic College Students, New Rochelle, N. Y.

18-22—National Council of Catholic Women—twenty-first national convention, Hollywood, Fla.

20-21—Catholic Conference on Industrial Problems—Regional meeting, San Antonio, Tex.

22—Catholic Association for International Peace—regional meeting, San Antonio, Tex.

26-28—Catholic Committee of the South—third annual convention, Richmond, Va.

May, 1942

10—World Sodality Day.

24—Fourth Annual Solemn Memorial Military Field Mass, Arlington National Theater, Arlington, Va.

25-27—National Council of Catholic Nurses—1st biennial convention, Detroit, Mich.

27-30—Catholic Press Association—annual convention, Birmingham, Ala.

June, 1942

8-13—Summer School of Catholic Action, Sodality of the Blessed Virgin Mary, New Orleans, La.

15-20—Summer School of Catholic Action, Sodality of the Blessed Virgin Mary, St. Louis, Mo.

July, 1942

6-11—Summer School of Catholic Action, Sodality of the Blessed Virgin Mary, St. Paul, Minn.

August, 1942

17-22—Summer School of Catholic Action, Sodality of the Blessed Virgin Mary, Boston, Mass.

22-26—Central Verein of America and Catholic Women's Union—annual national convention, St. Louis, Mo.

24-29—Summer School of Catholic Action, Sodality of the Blessed Virgin Mary, New York, N. Y.

31—Sept. 5—Summer School of Catholic Action, Sodality of the Blessed Virgin Mary, Chicago, Ill.

September, 1942

27-30—National Conference of Catholic Charities—annual convention, Kansas City, Mo.

October, 1942

3-7—National Catholic Rural Life Conference—20th annual convention, Peoria, Ill.

December, 1942

28-30—American Catholic Philosophical Association—annual convention, Notre Dame, Ind.

Pius XII Envisions New World Order

Six Conditions of Just Peace Enumerated in Appeal to All Nations

TRACING the war to the centering of men's hopes in this world and in the amassing of material possessions without regard to their just distribution, both within nations and among nations, Pope Pius XII, in his recent Christmas message, reiterated the essential conditions of the Papal Peace Program and appealed that the day be not delayed when "a fuller religious consciousness and new and higher objectives" may achieve a world order restoring God to society and insuring the peace and prosperity of all nations.

In these bitter times, the Holy Father observed, "tortured by your tortures and sorrowed by your sorrows, We who live with you under the awful incubus of a scourge which is tearing at humanity for still a third year, wish to speak to you from Our paternal heart on this vigil of the solemn Feast of Christmas to exhort you to remain always strong in your faith and to share with you the comfort of that very real, superabundant and elevating hope and certainty which radiates from the crib of the new-born Saviour."

Holy Father Recounts Awful Cost of War

Recognizing the valor of those who fight in defense of rights and of native soil and the serenity in sorrow of souls living through a holocaust of flames, the Holy Father recounts the awful cost of war, its destruction of wealth, the blurring of the notions of good and evil and of justice and injustice that conflict brings, and the spirit of hopelessness it begets in men's souls, as revealed to those who by virtue of the pastoral ministry are enabled to penetrate the depths of men's hearts.

Alluding to the accusation that Christianity has failed in its mission, the Holy Father avers that this accusation comes not from those who "initiated Christian civilization, who saved the remnants of the wisdom and art of Athens and Rome, who united peoples in the Name of Christ, who taught wisdom and virtue, who raised the Cross above the airy pinnacles and vaults of the cathedrals, those replicas of heavenly beauty and monuments of faith and piety which still elevate their lofty and venerable towers in the midst of the ruins of Europe," but rather from those who have "fashioned Christianity to their liking, a new idol which does not save, which is not opposed to the passions of carnal desires nor to the greed for gold and silver which fascinates, nor to the pride of life."

Regrets De-Christianization of Nations and Individuals

While praising those rulers of States who have sought to foster and preserve in public and private life the values of Christian civilization, the Pontiff observes that he cannot close his eyes to the "sad spectacle of the progressive de-Christianization, both individual and social, which from moral laxity has developed into a general state of weakness and brought about the open denial of truth and of those influences whose function it is to illuminate our minds in the matter of good and evil and to fortify family life, private life and the public life of the State."

"For the human spirit," he continues, "overwhelmed in the confusion of this moral abyss, by its alienation from God and Christian practices, no other course remained but that of turning all its thoughts, purposes and enterprises and every evaluation of men's possessions, actions and labor, and directing them to the material world, striving and sweating with might and main to spread out in space, to surpass all previous accomplishments in the attainment of riches and power to engage in a competition of speed, to produce in greater quantity and quality everything that material advancement and progress seemed to require.

"Hence, we witnessed in the political sphere the prevalence of an unrestrained impulse towards expansion and mere political advantage to the disregard of moral principle in the field of economics, the domination of great, gigantic enterprises and trusts in social life, the uprooting and crowding of masses of the people in distressing and excessive concentration in the great cities and centers of industry and commerce, with all the uncertainty which is an inevitable consequence when men in large numbers change their homes and residences, their countries and trades, their attachments and friendships."

Result of Opposition to Christian Principles

Innumerating various other ways in which modern society has set aside the moral law in social and international personal relationships, including the abuse of the right of private property, giving rise to the conflict between capital and labor; the disappearance of social groups and the advent of extreme individualism, giving rise to the rule of external force, causing the State to arrogate to itself powers beyond its natural scope and ushering in the evil of totalitarianism, Pope Pius asks:

"Who today can be surprised that such radical opposition to the principles of Christian teaching has finally found its outlet in so intense a clash of internal and external enmities as to lead to the extermination of human lives and the destruction of worldly goods?"

"The spectacle which We are now beholding with such profound sorrow," the Pontiff continues, "is the unhappy consequence and fruit of the social condition We have described. The war, far from arresting the influence and development, promotes it, accelerates

and spreads it with increasing ruin the longer it endures, rendering the catastrophe ever more general."

Explaining the Church's attitude toward technological progress, the Holy Father points out that the Church, mother of so many universities of Europe, "while continuing to exalt and gather together the most fearless masters of the sciences and explorers of nature, does not fail, at the same time, to bear in mind that all God's gifts and the very freedom of the human will itself can be used in a way to merit praise and reward, or blame and condemnation."

Tasks of Reconstruction Anticipated

The Pontiff then turns to the task of reconstruction. He calls attention to the lesson of history that political and social institutions erected in opposition to the principles of the moral law are bound to have but a short-lived existence, and he avers that the destruction brought about by the present war is on so vast a scale there must not be added to it the further ruin of a frustrated and deluded peace. The new order that all men seek, the Holy Father declares, "must be founded on that immovable and unshakable rock, the moral law which the Creator Himself has manifested by means of the natural order and which He has engraved with indelible characters in the hearts of men; that moral law whose observance must be inculcated and fostered by the public opinion of all nations and of all States with such unanimity of voice and energy that no one may dare to call into doubt or weaken its binding force."

Essential Conditions of Just Peace

On this basis of the moral law he recapitulates the essential conditions of a just and enduring peace, which he set forth first in his Christmas message of 1939 and reiterated in his Christmas message of 1940. These conditions the Sovereign Pontiff outlines as follows:

(1) Within the limits of a new order founded on moral principles there is no room for the violation of the freedom, integrity and security of other States, no matter what their territorial extension or capacity for defense, and if it is inevitable that powerful States should play leading roles in the formation of economic groups, they must respect the rights of those smaller States to political freedom, economic development, and neutrality in case of conflicts between nations.

(2) Within the limits of a new order founded on moral principles there is no place for oppression in any way of the cultural and linquistic characteristics of national minorities, for the hindrance or restriction of their economic resources, for the limitation or abolition of their natural fertility.

(3) Within the limits of a new order founded on moral principles there is no place for that cold and calculating egoism which tends to hoard the economic resources and materials destined for the use of all to such an extent that the nations less favored by nature are not permitted access to them.

(The Holy Father lays particular emphasis on this condition and observes that it is a source of great consolation "to see admitted the necessity of a participation of all in the natural riches of the earth, even on the part of those nations which in the fulfillment of this principle belong to the category of 'givers' and not to that of 'receivers.' ")

(4) Within the limits of a new order founded on moral principles there is no place, once the more dangerous sources of armed conflict have been eliminated, for a mad rush to armaments, so that the nations of the world must proceed with sincerity and honesty to their progressive limitation, particularly of those armaments characterized as offensive weapons.

(5) To procure the rebirth of mutual trust, certain institutions must be established which will merit the respect of all and which will dedicate themselves to the most noble office of guaranteeing the sincere observance of treaties and of promoting, in accordance with the principles of law and equity, necessary corrections and revisions of such treaties.

(6) Within the limits of a new order founded on moral principles there is no place for persecution of religion and of the Church. Elucidating this condition the Holy Father observes that "from a lively faith in a personal and transcendent God there springs a sincere and unyielding moral strength which informs the whole course of life; for faith is not only a virtue, it is also the divine gate by which all the virtues enter the temple of the soul, and it constitutes that strong and tenacious character which does not falter before the rigid demands of reason and justice."

Regrets Persecution of Church Due to War

Expressing surprise, therefore, that in some parts of the world persecution of the Church continues in the midst of the suffering brought on by the war, and calling upon God to witness that He loves with equal affection all peoples, without any exception whatsoever, the Holy Father continues:

"We behold today, Beloved Children, the God Man, born in a manger to restore man to the greatness from which he had fallen through his own fault and to place him once again on the throne of liberty, of justice and of honor which centuries of error and untruth had denied him. The foundations of that throne shall be Calvary. It shall be enriched, not with gold or silver, but with the Blood of Christ, the Divine Blood which has overflowed upon the world for 20 centuries to give a scarlet hue to the cheeks of His Spouse, the Church, and which in purifying, consecrating, sanctifying and

glorifying its children, takes on the brilliance of heaven."

Appealing to all, beseeching and exhorting that the day be not delayed when peace and justice shall be restored, the Holy Father extends the Apostolic Benediction to priests, religious and lay persons who are suffering for their faith; to those who groan under the weight of the sadness and cruel anguish of the present hour; to soldiers under arms, the wounded and the prisoners; to those who have been separated from their loved ones and forced to flee from their native lands; and to those who have assisted the Vatican in aiding the victims of war.

"At the dawning of that day," the Holy Father concludes, "with what great joy will nations and rule freed in mind from the fear of the insidious dangers further conflict, transform the swords, nicked a jagged from constant use against their fellow man, in ploughs with which to furrow the fertile breast of t earth under the sun of Heavenly Benediction and wrest from it their daily bread, dampened now by t sweat of their brows but no longer bathed in blo and tears of sorrow?

"In expectation of that happy day, and with th longing prayer upon Our lips, We send Our greeti and Our blessing to all Our children. . . . To all, W impart with profound paternal love and from t fullness of Our heart, the Apostolic Benediction."

Bishops' Committee Stresses Pope's Peace Plans

CONTINUING its work of making better and more widely known the peace principles set forth in recent pronouncements of His Holiness Pope Pius XII, and directing attention to the importance of establishing a just peace following the achievement of victory in the present war, the Bishops' Committee on the Pope's Peace Points issued another statement on January 3 pointing out that sincere, honest, earnest acceptance by all the nations, large and small, of the Law of Nations, is "the prime necessity for a righteous peace."

World Acceptance of Law of Nations Essential to Peace Bishops Aver

Along with this statement, which declared that the Law of Nations is "nothing more than right and wrong in international relations," the Bishops' Committee announced that a manual is soon to be published presenting a concise interpretation of the Papal Peace Program, setting forth the main points of the Papal pronouncements, and giving a clear-cut definition of the Committee's undertaking, serving as an interpretation for all its efforts.

Attention Called to Pope's Peace Message

The text of this most recent statement of the Bishops' Committee follows:

"In his peace message of Christmas Eve our Holy Father, Pope Pius XII, elaborating in the midst of this terrible world catastrophe on what he had written in his first Encyclical Letter, captures the attention of honest minds in all the world. Daily as this calamity becomes more and more widespread and intense, it is clearer and clearer that the prime necessity for a righteous peace is the sincere, honest, earnest acceptance by all the nations, large and small, of the Law of the Nations. This Law is basically nothing more than right and wrong in international relations. In our cultural heritage there is a wealth of precious thought on the Law of the Nations or, as it was called in other days, *jus gentium*, which should be studied now, diligent and profoundly, by all who want to make the victo of our country in this war the beginning of sound wor prosperity, a price well worth our sufferings and sac fices.

Fundamental Provisions of Law of Nations

"The Law of the Nations does not impose on a nation the surrender of legitimate sovereignty or t abandonment of its cultural resources. It envisions a nations living under the Law of the All-Just God a prizes righteousness above material aggrandizemer without however overlooking the temporal happiness peoples. When hate and passion and pride are ca aside, human reason easily discovers the fundament provisions of the Law of the Nations. With happi opportune reference to large details our Holy Fath calls to the leaders of men everywhere to make this La the basis of their peace structure.

"Let it not be said that all this is mere idealis something to be hoped for and yet something ve impractical in this world of ugly, cruel internation realities. Truth is the greatest reality, and to lo heart in the power of truth is to confess that all o noblest aspirations, world peace in righteousness, a futile, and human reason itself capable of nothi finer than doubt and helplessness. Let it never be sa that that which is the desire and ardent hope of good men is beyond realization. There was a ti when the Law of Nations was in force in the Christi West and, although nations may have sinned against the conscience of right and wrong in international l was alive and alert.

Genuine Optimism in Holy Father's Words

"There is genuine optimism in the words of o Holy Father. He, through the clouds and terrors this universal calamity, envisions a world in whi sovereign peoples, proud of their heritages, will l

together under the Law of the Nations. Our own country is contending against strong, resourceful, clever enemies, precisely for a world order under the Law of the Nations. Without surrender of our sovereignty or injury to our free institutions, proud that we have been accused by an enemy nation of idealism, we are ready to make hard sacrifices and to give generously of our abundant resources to outlaw forever the domination of international life by brute force, lying propaganda, and privileged nationalisms. The things which the Pope points out as requisites for the peace, which our victory will establish, we place in our war aims and make the very prime reason for our hardships and sacrifices, disappointments and triumphs."

Pope's Jubilee Plans Set Forth by Vatican Secretary of State

REEMPHASIZING the plans being made by the Central Committee on celebration of the twenty-fifth anniversary of His Holiness Pope Pius XII's episcopal consecration, His Eminence Luigi Cardinal Maglione, Papal Secretary of State, has invited Papal Nuncios, Apostolic Delegates and other representatives of the Pope throughout the world to call the attention of Bishops in their territories to these coordinated undertakings.

In this connection His Excellency the Most Rev. Francesco Borgongini Duca, Papal Nuncio to Italy, has addressed a letter to the Bishops of Italy recalling the Pope's desires with regard to the observance.

The jubilee, which will be observed from May 13, 1942, to May 13, 1943, commemorates the consecration of the present Holy Father as Titular Archbishop of Sardes on May 13, 1917. Wishes expressed by the Pope with regard to observance of the jubilee throughout the Catholic world are:

1. The observances must be primarily of a religious and spiritual character in accord with the difficult times through which the world is passing.

2. The faithful should be invited locally to join in prayers for the Pope's intentions in the Cathedrals and principal churches. In this connection it is considered fitting that the Pope's Feast Day be celebrated with special solemnity throughout the world this year.

3. The Apostolic Benediction will be broadcast to the entire world after a Mass of Thanksgiving to be celebrated by His Holiness in St. Peter's Basilica on May 13, the actual day of the jubilee, or on the following day, which is Ascension Thursday.

4. It is not advisable that pilgrimages to the Eternal City be undertaken for the occasion, but it is recommended that the faithful be invited to attend, on the day of the observance in the Vatican, religious ceremonies in their local churches.

"Victory for Religion" Among U. S. Objectives, President Tells Congress

AMERICA is fighting this war against an enemy that would destroy religion and America will not stop short of achievement of her objectives, which include "victory for religion," President Franklin D. Roosevelt declared in the course of his message at the opening of the second session of the Seventy-seventh Congress.

"Our objectives are clear," the President said: "The objective of smashing the militarism imposed by war lords upon their enslaved peoples—the objective of liberating the subjugated nations—the objective of establishing and securing freedom of speech, freedom of religion, freedom from want and freedom from fear everywhere in the world.

"We shall not stop short of these objectives. . . . I know that I speak for the American people—and I have good reason to believe I speak also for all the other peoples who fight with us—when I say this time we are determined not only to win the war, but also to maintain the security of the peace which will follow."

Archbishop McNicholas Outlines Plan for Post-War Period

IN a recent radio address the people of the United States and Great Britain were called upon by the Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati, to work for total moral as well as physical defense in the present emergency, and for the ascendancy of religion in the affairs of nations in the post-war world.

Archbishop McNicholas, speaking on an international radio hook-up of the Columbia Broadcasting System, delivered the final address in a series of six broadcasts.

Archbishop McNicholas, discussing "What Sort of Inter-Church Cooperation Can There Be in the British Empire and the United States in Planning for a Better World in the Post-War Period," outlined five considerations which, he said, ought to be included in any constructive plan for the future:

First, unanimity among religions in emphasizing belief in "a personal, omniscient, and omnipotent God."

Second, the churches should unite in condemning the "godless philosophy taught in many colleges and universities."

Third, some means must be found to make religious instruction and discipline "a most vital matter" during youth's formative years.

Fourth, religious leaders must agree on a plan of action to combat the forces destroying or weakening the influence of the home.

Fifth, the same leaders "in post-war days should insist on the dignity of every man because of his human personality."

BULWARKS *of* DEMOCRACY

1941-42 Series of Study Club Discussions and Outlines

VI. UNITY OF ORGANIZATION

***PRESENTED** herewith is the sixth in the National Catholic Welfare Conference Study Club Committee's 1941-42 series of outlines, as announced on page 32 of the August issue of CATHOLIC ACTION. The general theme or approach from which the subjects, month by month, are to be treated, is the general welfare and the common good of the country.*

As far as limited space permits, it is intended to show what Catholics in certain selected fields have done in the past in the United States and the motives that impelled their activities.

Part I of each outline will present a brief account of some outstanding contribution in the field covered by the particular outline—"Education," "Press," "Family Life," "Social Justice," "International Relations," "Unity in Work for God and Country," and "Christian Brotherhood."

I. EXAMPLE OF THE HANSEATIC LEAGUE

JUST off the coast of Brittany there stands today, as there has stood for many centuries, a great and famous rock.

Pawn in a world-wide game of conquest, it lies at the mercy of the airplanes of enemy nations. Against them, it has no defense; and that may be, after all, in the way of cosmic justice, since there was a time when the rocky peninsula waged its own warfare against men who had no quarrel with its rulers.

Year after year, in centuries from the 11th to the 13th, the men of the great rock set false beacons upon its summit to wreck passing ships. Then, with the wreck of the vessels, they took to themselves the goods. From the rock the practice spread to the mainland. All along the northwestern coasts of continental Europe communities engaged in the business of luring and wrecking ships.

A New Force for Justice

Then, just as the commerce of western Europe was threatened with almost complete destruction, there arose a force destined to enforce principles of right against might, of justice against injustice.

That force was the Hanseatic League.

The Hanseatic League—Hansa as it was ordinarily called—was, like many other important European organizations, an outgrowth of the Crusades. The returning Crusaders brought back not only goods which started a demand for Oriental products but also information about the League of the Lombards, an organization which had been in existence for nearly a century and which had proved the value of union. If the League of the Lombards was successful, argued the merchants of northern Europe, why could there not be formed a league for the protection of men in other places?

In the year 1367, delegates from 77 towns met in the Town Hall of Cologne to protest against wrongs done "free German merchants" by the King of Denmark. They did more than protest. They established a boycott and made it so successful that within two years they had won their objective of freedom for trade. From that the league went on to other boycotts, making them so effective that the wreckers of the Great Rock and the Flemish towns had to give up their lucrative practice of looting ships.

For years the Hanseatic League was one of the great policing forces of Europe. In the midst of troubled times it upheld its high standard of justice. Its success was largely due to the fact that it punished its own members for infractions just as surely and as sternly as it punished outsiders. Never once, however, during its existence did it draw the sword in aggression or in conquest. It was constantly striving to draw new cities into its membership; but it did not force any city to join. It punished by the levying of fines rather than by declaration of war. Refusal to pay these fines was followed by the boycott. War was seldom declared. So infrequent were any hostilities associated with the league that the ships of Hansa were known as peace ships and the forts built for the safeguarding of its towns known as peace forts.

Social Betterment League's Objective

From the formation of the League came a result important in its own time and even more important as an example of later possibilities of union. The Hansa united all the cities of the North Sea and of the Baltic. It even extended into Russia where it founded the city of Novgorod. It won friendly terms from England. For the first time in modern history it drew together men of different races. In peace and amity it made decisions in Lubeck for jurisdictions over all northern Europe—and made them stick. Its common system of laws, the Lubeck Laws, leaped over national boundaries.

Probably of still greater importance was the fact that the Hanseatic League represented the great Christian ideal of the social betterment of the common man

For the league was, after all, an outgrowth, a manifestation of the guilds; and the guilds were the expression, in terms of trade, of the Catholic belief of the essential dignity of man. The league not only stood against the aggressions of rulers, foreign and domestic, it trained its members in self-government, as did all the guilds, and broadened their ideas of their relations to other men. It broke down national boundaries, not only as trade barriers but as divisions of mankind, and substituted mutual understanding for mutual distrust.

With the rampant nationalism of the rise of Protestantism in Germany the Hanseatic League died.

It had, however, lived long enough to prove that men of good will could, through unity of organization, find ways of securing justice and maintaining peace.

II. UNITY A BULWARK OF DEMOCRACY

A WAR is on, and all but the Quislings and Fifth Columnists among us must acknowledge that each of us has a duty to help win it. But Catholics have a particularly high duty in this matter. We must resist the enemy not simply on pragmatic grounds—as that we anticipate life under his control would be less comfortable—but on grounds of the clearest principle.

To take the minimum case that binds Catholics, in the language of *The Morality of Conscientious Objection to War* (C. A. I. P.): "In instances of serious doubt (concerning the morality of a war), does not the responsibility of adjudicating the justice or injustice of the war rest with the war-declaring authorities of the State? May we not, nay more, *must* we not presume our country to be in the right unless it is evidently in the wrong, and in doubt are we not obliged to obey the commands of our legitimate superiors? Is it not true that the private individual will seldom be in a position to declare the war undoubtedly unjust because of his ignorance of many facts and considerations known frequently only to the country's highest officials? To these and to all questions of a similar nature, there can be but one answer—an emphatic affirmative—*provided* the heads of governments are believers in God and in their accountability to God for their actions of State, both of peace and of war, and, in consequence, are ordinarily wont to give proper conscientious consideration to the moral points involved before resorting to the extreme of war."

Catholic Duty of Patriotism, Charity, Justice

But we can all of us easily go beyond that minimum position. Our country has been attacked. It is the duty of the patriot to defend his country against attack. And it is the duty of the Catholic to be a patriot; for patriotism is part of the virtue of Charity, as well as of the virtue of Justice.

Charity requires that we love all men; but it requires, and it is natural, that we should love in a special way our own family, our neighbors, those with whom we live in close community, our countrymen. Justice requires that we repay those with whom we live for the benefits we receive from them. It follows logically, as a part of these obligations of Charity and Justice, that all of us should love and serve the land in which we have our common life—not because it is a very rich and beautiful land, but because, in God's Providence, it is the land in which we are to work out our eternal destiny.

It is an obligation of Charity and Justice also that we all shall give our full cooperation to the government of our country, which serves and protects us in our enjoyment of the land and of our natural rights.

The patriot is neither a jingo nor a pacifist. The last thing he wants, short of dishonor to his country, is to see it at war, but, when war comes, whatever may be his position in the social, economic, or military organization, he serves his country first, in war as in peace, by doing his duty to the utmost in that position and, if occasion requires, he will give all that he has, even life itself, for the defense of his country, because he loves it. Charity is love.

Our Membership in Mystical Body of Christ

There is even a larger ground than that of patriotism, which is love of our country and of our fellow countrymen; and that is our love for all our fellow members of the Mystical Body of Christ. Our country's enemy has distinguished himself by his persecution of Christ and His Church, and of all religion; he has imposed his pagan way of life on the Catholics of Poland, Belgium, Holland, France, and of innumerable other countries; and he bids fair, if victorious, to make *Mein Kampf* and *The Myth of the Twentieth Century* the "Bibles" of the whole world. Even if the isolationist argument of insular invulnerability were sound, therefore—and we have had our tragic awakening from that dream—we would have a high moral obligation to concern ourselves about the plight of our fellows, and of the Church, elsewhere.

If the United States were not a democracy, all of these arguments would still hold. But democracy is an especially defensible institution for Catholics; for Catholic theology recognizes that all authority comes from God, Who gives it to His creatures—not some creatures, but all human beings—and that it passes from the people, by their own volition only, to their duly authorized magistrates. Of all the systems of government in the world today, democracy seems to emphasize this theological principle most clearly. Certainly totalitarianism, the system of government common to all our enemies, is farthest from the Catholic idea—is, in fact, antithetical to it.

On every conceivable ground, therefore—pragmatic,

political, natural, supernatural—Catholics have the obligation of going *all out* for the preservation of our democratic nation. And a country can preserve itself only if it has *unity—unity of purpose and unity of effort.* Our common purpose must be to win this war and to build upon the ruins a peace founded on justice and charity; our common effort, for the moment, must be to win the war. If we hedge, if we hold back, if we reserve anything from whatever sacrifice we may be called upon to make, we shall not only be unworthy Americans but unworthy members of the Church, the Mystical Body of Christ.

But we shall not hold back, as our thirty-three per cent representation in our armed forces entitles us to say—we shall go on, united, to victory; and to a just and honorable peace.

III. OUR DUTY TO PROMOTE CHRISTIAN UNITY

OVER and above our obligation, as American citizens, to unite in defense of democracy, we as Catholics—members of the Mystical Body of Christ—have an obligation of Christian unity.

Today we have a counterpart of the Hanseatic League. Founded in the turmoil of World War I, the National Catholic War Council arose—"to care for its own." The merchants' leagues, the trade associations, the artisans' guilds of the fourteenth century, which banded together to form the Hanseatic League, have their parallel in modern life, modern organization—the various existing Catholic societies—the Knights of Columbus, the Holy Name Society, Knights of St. John, the Ancient Order of Hibernians, the Catholic Daughters of America, the Daughters of Isabella, the International Federation of Catholic Alumnae, the Sodality of Our Lady, and other various national and local organizations of Catholic groups, parish societies.

All these groups banded together in World War I to care for the needs of Catholic men in the Army and Navy, to face with their spiritual directors, the Hierarchy, common Catholic problems and to work out their solution.

At the close of the war, it would seem that there could be a cessation of this united effort, that individual groups could recede from the national scene, retire to their own communities and carry on local work as before.

But just as the good roads of the Roman Empire helped in the spreading of Christianity, so, too, those same roads proved an easy traveling ground for the enemies of the Roman Empire. Other national organizations, interested in the advancement of false principles, took advantage of the strength and channelization national unity had given them to spread their false ideas.

Need of National Catholic Unity

Hence, there was needed a strong national organization, composed of all Catholic forces, to spread the truth and to combat false principles. Thus, the National Catholic War Council became a peace-time organization, the National Catholic Welfare Conference, to pool common problems and to work out their solution in the light of Catholic teachings. Special departments and bureaus were set up to study the problems and to cite the Catholic teachings applicable to these problems.

That these teachings might be translated into action which would effect a solution of the problem, the Department of Lay Organizations was founded. The Hanseatic League of today is composed of two parts: the National Council of Catholic Men and the National Council of Catholic Women. Always the members of the Hanseatic League referred to the clergy for spiritual guidance. Today, Catholics look to the National Catholic Welfare Conference and to the Department of Lay Organizations and its guiding Episcopal Chairman.

The real necessity for the League was the marauding pirates of the seas. The marauding pirates of today are all those insidious forces seeking to undermine Christian life, not just Naziism and Communism, but also indecent literature, indecent plays, risque radio programs, divorce, birth control, poverty, low wages, exploitation.

Catholic Organizations Must Work Together

We need today, more than ever, first of all, a strong, united Catholic laity—all organizations of men federated under the National Council of Catholic Men, all organizations of women federated under the National Council of Catholic Women—not any of them, under the plan of Catholic Action, losing their autonomy, *but all working together,* each group contributing that which it can do best, each contribution fitted into a coordinated program, all working toward a common goal.

Our main effort now is one for defense. Lay men and lay women will work together with the professional and other workers in wartime activities, to help preserve a Catholic atmosphere, Catholic ideals. Of utmost importance are the morals of our young men in the armed forces and our young men and young women in industrial life.

There are many phases in the defense program, work with the USO-NCCS, work for the Chaplains' Aid, the American Red Cross, Office of Civilian Defense, etc. Unity will make apparent Catholic contributions to the accomplishments of secular and civic organizations. Not the least of any program of united efforts is its publicity. A common center for the reporting of all activities so that a joint report can be made

to the nation, makes people aware that Catholics are doing something.

In the work of defense, inter-American relations loom large. Catholic interest in inter-American relations long antedated the present crisis. Catholic Action groups in the United States and in Ibero-America have carried on periodic correspondence regarding common problems. Each has notified the other to be on the alert for erroneous principles that might spread to their countries. The present-day program in the United States includes a study of Ibero-American history, the contribution of the Catholic Church to the various nations, interchange of students, hospitality to Ibero-American visitors and students.

Hierarchy's Desire for Just Peace

The members of the Hierarchy and statesmen alike have been unanimous in their expression that we must win the war and we must win the peace. On every hand we hear that the peace which followed the last war was a contributory factor to the present war. What are the principles upon which a just peace should be based? We have the answer in the *Pope's Five-Point Peace Program,* in the *Crisis of Christianity.* Let us study these now: let us spread these principles through forums and panels; through lecture series; through radio talks. In that way will we leaven society so that its thinking will be Christian against the day when peace will come and peacemakers will meet.

Post-war reconstruction, both here and abroad, will depend upon a Christian philosophy of life. In the post-war period we must build "a Christian civilization which regards this life as a preparation for the next and therefore suffuses with tremendous moral responsibilities all of the political and economic issues of the world." While there has been among the allied forces, the forces of democracy, an interest in Christian regeneration, a stressing of spiritual values, much remains to be done. How great, then, must be the spiritual help to be given to the de-Christianized nations after the war!

Solid Grounding in Catholic Principles Required

All of these points bring us back to the necessity for a solid grounding in Catholic principles which will make Catholics cognizant of any deviation, and to the necessity for unity which will achieve through united action a recognition of Catholic principles.

Therefore, no organization must forget its regular program. Rather a more concerted effort should be made to carry on more vigorously that program. Catholics must become better acquainted than ever with Catholic principles in all fields of human endeavor.

The National Council of Catholic Men through its radio program, the Catholic Hour, and through its committee work in Diocesan Councils of Catholic Men, and the National Council of Catholic Women and its affiliated units through its national committee system, through regional conferences, through diocesan and national conventions, through radio programs—"Call to Youth," "Call to Service"—are exponents of Catholic principles. Groups must continually study, and then act in unison in accord with those principles of Christ.

Catholics have a tremendous responsibility in wartime, and even a greater one in peace-time to follow to preserve Catholic principles.

"With the rampant nationalism of the rise of Protestantism in Germany the Hanseatic League died."

Here is a challenge to our Faith and to unity.

QUESTIONS

1. What is the Catholic's obligation of patriotism, and of what Christian virtue is it a part? 2. What is the extent of the Catholic's obligation to accept the leadership of his government in time of war? 3. What is the extent of the Catholic's duty to assist his government in the successful prosecution of war? 4. Has the Catholic any duty to be practically concerned about the plight of his fellow-Christians who are the victims of unjust aggression elsewhere? 5. How does the democratic system size up in the light of Catholic principles? 6. Give some examples of the value of unity for good. For evil. 7. Discuss the N. C. W. C. Name its departments. 8. Why was the USO established? The NCCS? 9. How can the volunteer aid in the work of the USO—NCCS? 10. Discuss other war-time agencies and their work? 11. What contribution is your group making in all war-time activities? Are records being kept? Is this contribution receiving publicity locally? On a diocesan scale? Nationally? 12. Why should Catholics take a leading part in inter-American cooperation? 13. What is the Holy Father's five-point peace program? 14. What is the responsibility of Catholics in promoting this program? 15. How can Catholics prepare now for post-war reconstruction? 16. How can Catholics unite in war activities? Post-war reconstruction? Peace-time work?

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PERSONNEL OF EPISCOPAL COMMITTEE ON AMERICAN BOARD OF CATHOLIC MISSIONS

For the information of readers of CATHOLIC ACTION and others, the following is published as the corrected list of the personnel of the Episcopal Committee on American Board of Catholic Missions: Most Rev. Samuel A. Stritch, Archbishop of Chicago, chairman; Most Rev. Hugh C. Boyle, Bishop of Pittsburgh; Most Rev. Francis C. Kelley, Bishop of Oklahoma City-Tulsa; Most Rev. John F. Noll, Bishop of Fort Wayne; Most Rev. John J. Swint, Bishop of Wheeling; Most Rev. John A. Floersh, Archbishop of Louisville; Most Rev. James E. Kearney, Bishop of Rochester; Most Rev. Joseph E. Ritter, Bishop of Indianapolis.

HEADLINES:

From the world-wide Catholic News Coverage provided to the Catholic Press of the country by the N.C.W.C. News Service

(Only a few can be presented here, but these will suggest worth-while study club topics. For complete Catholic news with details, READ YOUR CATHOLIC PAPER.)

U. S. Hierarchy Sends $25,000 for Hawaii Relief; Cheerful Message from Bishop Sweeney. . . . Bishop Metzger Solemnly Installed As El Paso Coadjutor. . . . Nun-Nurse Aids Surgeon As Planes Bomb City. . . . Maryknoll Missioners in Manchukuo Safe, State Department Says. . . . Latest Axis Radio Canard Has Supposed Papal Envoy Pledging Aid to Japanese. . . . American Capuchins Who Staffed Guam Mission Are Prisoners, But Safe. . . . Congregation Issues Important Decree on Children in Mixed Marriages. . . . U. S. Printing Half-Million Copies of New Testament for Catholic Soldiers. . . . Identification Planned So Priests May Pass Warden Lines in Air Raids. . . . Materials For 250,000 Scapulars Distributed. . . .

ALL Maryknollers at Hong Kong Reported Unharmed. . . .Ohio High Court Rebukes Effort to Ban Churches from Residential Areas. . . . N. C. C. W. Will Hold 1942 Convention in Florida, April 18-22. . . . Accuses Birth Controllers of Using War Emergency to Spread Propaganda. . . . National Catholic Nurses Council Plans First Convention. . . . 177 Catholic Nursing Schools Approved by Hospital Association in First List. . . . German Evangelical Bishop Scores Nazi Interference in Religious Matters. . . . Axis Propagandists on Radio Charged With Sending Out Spurious Vatican Quotations. . . .

SPIRITUAL Energy Needed to Combat Materialists, Says Archbishop Cantwell. . . . Catholic Slovak Ladies' Union Plans Observance of Golden Jubilee. . . . Conversational Japanese Course to be Offered at St. Louis U. . . . War on Christ Called for by Nazi Book. . . . Chungking Radio Reports Killing of Missioners, Seizure of Churches. . . . Gravity of Hour Makes Catholic Press More Vitally Necessary Than Ever, Says Bishop Gannon. . . . 27 U. S. Priests, Nuns Remain at Posts in China Area Through Heavy Raids. . . . Synthetic Rubber Process Priest Discovered Plays Major Role in Wartime Production. . . . Bishops of Argentina Reiterate Condemnation of Totalitarianism, Racism. . . . 37 Scholarships at Catholic U. for 1942-43 Announced. . . .

FRENCH Cathedrals Damaged in War to be Rebuilt. . . . Program Changes Make Nation's Catholic Colleges Major Factor in War Effort. . . . Tire Rationing Rule Favors Clergy, Follows Appeal by Msgr. Ready. . . . Fear Philippine Catholic Lepers Are Facing Starvation. . . . Notables Attend Annual Red Mass in Nation's Capital. . . . Two Catholic Missioners Reported Killed on Hainan Island Held by Japanese. . . . Famed Quintuplets Will be Reunited With Family. . . . Papal Delegate Obtains Release of 24 Priests Interned in Canada. . . . Peace Group Issues Report on Morality of Conscientious Objection. . . . U. S. Catholic Life Widely Affected As War Progresses. . . .

JAPANESE Broadcasts on Missionaries Termed Sheer War Propaganda. . . . N. C. W. C. Headquarters Staff Moves Into New Home on Old Site. . . . Catholic Educational Group to Meet in Chicago, April 8-10. . . . Germanic Creed That Rejects Christ Described Over Vatican Radio. . . . Central, South American Papers Publish, Praise U. S. Bishops' Statement. . . . Army, Navy Chaplains Granted Special Scapular Faculties. . . . Youth at Work in War Topic of 1942 N. C. C. W. Broadcasts. . . . Men in Service Want Serious Books, Radio Appeal Discloses. . . .

PAPAL Delegate Present As Archbishop Spellman Blesses Mission House. . . . Maryknoll Missioner on Sancian Island in Custody of Japanese. . . . Carmelites Java Mission in Path of War. . . . Catholic Colleges Meeting Problems Arising from War. . . . Singapore, Prize of War, Promising Catholic Missionary Field. . . . Final Meeting to Discuss Virtues of "Lily of Mohawks" Set for June 2. . . . Scholarship Competition for 21 Nations Announced by Pan-American Union. . . . 30 New USO-NCCS Directors Leave for Field. . . . President Tells U. S. Bishops Cooperation Pledge Gives Him Strength, Courage. . . . "Osservatore" Praises U. S. Catholics' Aid to Charitable Work of Pope. . . .

SEPTUAGESIMA Chosen for Annual Bible Sunday Observance. . . . Papal Delegate Officiates As Diocese of Denver is Established As Archdiocese. . . . Victory for Religion Among U. S. Objectives, President Tells Congress. . . . Award of Honors Closes Pan-American Meeting in Miami. . . . World Acceptance of Law of Nations is Essential to Peace, Bishops Aver. . . .

Literary contests conducted through newspapers having membership in the Catholic Press Association constitute the 1942 competition sponsored by the Literary Awards Foundation of the C.P.A. Three cash prizes are offered for the best short stories under 2,000 words in length, and similar prizes for the best newspaper features of an optional length.

The Confraternity of Christian Doctrine

Biblical Sunday an Annual Event
Seek God
C. of C. D. Goes to Prison
Catholic Action Rally in San Antonio

BIBLICAL SUNDAY AN ANNUAL EVENT.—The Very Rev. Thomas Plassmann, O.F.M., president of the Catholic Biblical Association of America, announced Septuagesima Sunday as an annual event. At the meeting of the Biblical Association at the Seventh National Congress held recently in Philadelphia, the selection was made pursuant to a request of the Episcopal Committee of the Confraternity of Christian Doctrine. Father Plassmann states the purpose of such an action is "the unfolding of the faithful of the spiritual values and priceless treasures of the venerable Book which she rightly claims as her own, and of pointing out the rare advantages that accrue from the time-honored practice of the devout and intelligent reading of God's Word in our Catholic homes."

Through the cooperation of the Hierarchy more than 600,000 copies of the recently published New Testament have been sold. The Catholic Biblical Association has pledged "its untiring efforts in the cause of making the Word of God better known and better understood by our people by the enduring devotion of their hearts," states Father Plassmann. The selection of Septuagesima Sunday for the renewal of this timely program explains the president of the Biblical Association, "was prompted chiefly by a practice which reaches back to the early days of the Church. For, as the Roman Breviary reveals, on Septuagesima Sunday, the first station of the gradually crystallizing Ecclesiastical Year, the Holy Bible was opened on the first page and thenceforth the reading of the entire book was continued throughout the year, even as it is today. The New Testament was appropriately inserted at Eastertide. Hence, we are harking back to an ancient tradition when we concede to Septuagesima Sunday the distinction of being designated as Biblical Sunday." Father also explained that the Liturgy is strikingly in accord with this thought, "The seasons of Lent, Passiontide, and Eastertide bring to the fore the spiritual wealth of God's written Word with unequalled power and grace. The grand prelude, on Septuagesima Sunday, of the majestic Hexaemeron or the first creation, followed by the sad story of Adam's fall, ushers into our presence the New Creation by the Death and the Triumph of the Risen Saviour. Of these momentous truths, 'I would not have you ignorant' the preacher may well say with St. Paul in his stirring Septuagesima Epistle, and he may properly seize this opportunity of exhorting the faithful to start out this very day on their quest for the 'imperishable crown' pledged in the Epistle and the Day's Wages promised to the laborers in the Gospel by urging them to sedulous reading of the Holy Bible and to the devout meditation upon its sacred content."

Father Plassman terms the Holy Bible "God's message to His children on earth, like the sun in the firmament it was meant for all men, but only a small portion have availed themselves of its priceless treasures." Christ stands between two Testaments Father Plassman adds, "He draws from the Old to prove His mission and the New gives testimony thereof. The Church which He founded appeals to both as her charter, her constitution and the document of her Spiritual heritage."

"The present tremendous output of literature of every kind strongly urges us to accord the place of honor and dignity which belongs to God's own classic. Recently our American scholars have spent many days on the sacred text of the New Testament to make it more understandable and attractive to the least among us. Our spiritual leaders have approved the new version and in their eagerness to bring God's ancient message in our own disturbed age to every heart and every home, they have set aside Septuagesima Sunday as Biblical Sunday."

Let us hope we all likewise pledged our "untiring efforts in the cause of making the Word of God better known and better understood." Do you have your copy of the revised New Testament? It can be purchased from the Confraternity Publication's Office, 144 West 32nd Street, New York City. The price is $1. A homely Lenten thought: Let us read the Scriptures 15 minutes each day. Let us join in discussion of the New Testament under the direction of our Pastors. The word of God brings peace to troubled hearts; brings light to darkened mind. Begin today. By force of example, your neighbor will begin tomorrow.

* * * * *

SEEK GOD.—Have you seen the article *Seek God* in "The Mass Year," a liturgical almanac, published by the Abbey Press, St. Meinrad, Ind.? The title is appropriate and timely in this world of darkness. *Seek God.* The writer of the article requests all Catholic Actionists to sloganize Psalm 68:33 "Seek God and your soul shall live." But how to find God? "We must find our way back to God by virtuous living. Wherever you deny yourself, there you will find God." . . . The war today is the result of straying from God. . . . Do you want to help put an end to war? Do you want to live in the genuine luxury of liberality? Then, *Seek God!* says the Almanac.

Method Proposed.—Ideas grow! Enthusiasts are needed —the campaign has begun—carry it on! "Plant the thought in five persons around you"; repeat it until it becomes a power in your own life and in the life of your neighbor.

Repeated Acts of Self-Denial.—It takes self-denial to carry any project to its logical end. It takes self-denial to faithfully and consistently carry out the Confraternity plan; winter and summer, spring and autumn. Each season has its special program—*School Year Religious Instruction; Vacation School Instruction* for Catholic children; *Newman Clubs* for high schools and colleges; *Adult Discussion Clubs* in the parishes.

Discussion Clubs.—Each fall and winter the class begins anew. Zealous leaders form little circles of eight to twelve persons, a text is decided upon, discussion ensues. Leaders and members alike make "repeated acts of self-denial." They set aside one evening a week to gather in homes or church buildings, there to *Seek God.* Adult education through discussion is a means of seeking God. Remind your neighbor, too, that he should *Seek God.*

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C. OF C. D. GOES TO PRISON.—Miss Genevieve Cowles of Paranassus on Wheels, Inc., an organization that supplies books for jail libraries, issues a special plea for teachers and other volunteer workers in the Confraternity project at Hartford, Conn. Plans for prison work are being carried out under the direction of Dr. John J. Loughlin and has the approval of Bishop Maurice F. McAuliffe, of Hartford. Miss Cowles feels that welfare work among convicts is particularly important now because of the seriously overcrowded condition in most jails. Indeed, work among convicts is always important. It is carrying out the Gospel

(*Continued on page* 20)

MONTH *by* MONTH

CATHOLIC ACTION

MONTHLY PUBLICATION OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

N. C. W. C. Administrative Board

MOST REV. EDWARD MOONEY, Archbishop of Detroit, chairman of the Administrative Board and episcopal chairman of the Executive Department; MOST REV. SAMUEL A. STRITCH, Archbishop of Chicago, vice chairman of the Administrative Board and treasurer; MOST REV. FRANCIS J. SPELLMAN, Archbishop of New York, secretary of the Administrative Board; MOST REV. JOHN T. MCNICHOLAS, O.P., Archbishop of Cincinnati, episcopal chairman of the Department of Education; MOST REV. JOHN GREGORY MURRAY, Archbishop of St. Paul, episcopal chairman, Department of Catholic Action Study; MOST REV. JOHN F. NOLL, Bishop of Fort Wayne, episcopal chairman of the Department of Lay Organizations; MOST REV. HUGH C. BOYLE, Bishop of Pittsburgh, episcopal chairman of the Legal Department; MOST REV. EDWIN V. O'HARA, Bishop of Kansas City and episcopal chairman of the Social Action Department; MOST REV. JOHN MARK GANNON, Bishop of Erie, episcopal chairman of the Press Department; and the MOST REV. JOHN A. DUFFY, Bishop of Buffalo, episcopal chairman of the Department of Youth.

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REV. HOWARD J. CARROLL, S.T.D.,
Assistant General Secretary

CHARLES A. MCMAHON
Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.

Bishops' Relief Committee Sends $25,000 For Hawaiian Relief

FOLLOWING the Japanese attack on Pearl Harbor, which brought new and pressing problems to the Church in Hawaii, the Bishops' Relief Committee, which is the unified agency for all relief and refugee work of the Church in this country, placed at the disposal of the Most Rev. James J. Sweeney, Bishop of Honolulu, the sum of $25,000 for emergency relief in the Islands. Bishop Sweeney, announcing the safe arrival of the fund, stated that it had "come in most handy."

The Bishops' Relief Committee, formed at the Annual General Meeting of the Archbishops and Bishops of the United States in November, 1940, is composed of the following members of the Administrative Board of the National Catholic Welfare Conference:

The Most Rev. Samuel A. Stritch, Archbishop of Chicago; the Most Rev. Francis J. Spellman, Archbishop of New York; the Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati; the Most Rev. John Gregory Murray, Archbishop of St. Paul; the Most Rev. John F. Noll, Bishop of Fort Wayne; the Most Rev. Hugh C. Boyle, Bishop of Pittsburgh; the Most Rev. Edwin V. O'Hara, Bishop of Kansas City; the Most Rev. John Mark Gannon, Bishop of Erie, and the Most Rev. John A. Duffy, Bishop of Buffalo.

Ex-Chaplain, World War Hero, Named Bishop of Superior

REV. DR. WILLIAM PATRICK O'CONNOR, pastor of St. Thomas Aquinas' Church in Milwaukee, Wis., a former world war chaplain who received the French *Croix de Guerre* for bravery in action, has been named by Pope Pius XII to be Bishop of the Diocese of Superior, Wis., according to word received from the Holy See by Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States.

Bishop-elect O'Connor served through the war with the 32nd Division. He was decorated with the *Croix de Guerre* in April, 1919, and cited in Divisional Orders. He succeeds the late Bishop Theodore H. Reverman at Superior. He received his doctorate in philosophy at the Catholic University of America in 1921 and was professor of philosophy and homiletics at St. Francis Seminary, where he made his studies for the priesthood. In the Archdiocese of Milwaukee, he served as pro-synodal judge of the Matrimonial Bureau, as chairman of the Board of Junior Clergy Examiners, and as archdiocesan director of the Holy Name Society, the Catholic Youth Organization and the Confraternity of Christian Doctrine.

Father Cornelius Collins Named Program Consultant of NCCS

THE Rev. Cornelius Collins, a priest of the Diocese of Providence, has been named religious program consultant of the National Catholic Community Service. Father Collins is a native of Pawtucket, R. I., and attended St. Francis Xavier University in Antigonish, Nova Scotia; St. Paul Seminary, St. Paul, Minn., and the American College in Louvain, Belgium, where he was ordained in 1922. Father Collins was formerly director of the Confraternity of Christian Doctrine.

N. C. W. C. Pamphlets Exhibited in Chile

A GROUP of pamphlets on the Family and Education published by the National Catholic Welfare Conference and brought to Chile recently by delegates to the National Eucharistic Congress from the National Council of Catholic Women has aroused much interest in a North American exhibit at the Catholic Action Documentation Office in Santiago.

The exhibit was prepared by Seniorita Raquel Tejeda Lawrence, agent at Santiago for *Notcias Catolicas*, Spanish language news service released by the Press Department of the N. C. W. C. She is arranging to have some of the pamphlets translated into Spanish.

Monsignor Ryan, in Address, Defines Patriotism

SPEAKING on "Catholic Teaching on Civic Loyalty" as part of the "Community Religious Hour" in Cleveland last month, the Rt. Rev. Msgr. John A. Ryan, director of the Social Action Department of the National Catholic Welfare Conference, declared that "obedience, respect, and loyalty are the main constituents of patriotism."

"Contrary to the assumption that very many persons seem to indulge," he said, "patriotism does not mean boast-

with the N. C. W. C.

Vatican Through N.C.W.C. News Service Refutes Recent Foreign Propaganda Directed Toward Inter-American Relations

RECENT press reports, especially current in Latin-America, containing assertions that the Vatican attempted to interfere in political relations of the Western Hemisphere at the time of the Inter-American Conference at Rio de Janeiro last month were categorically and vigorously refuted by Archbishop Amleto Giovanni Cicognani, Apostolic Delegate to the United States, in a statement issued on February 15 at the direction of Luigi Cardinal Maglione, Papal Secretary of State in Vatican City.

Pointing out that Pope Pius XII did not even hold an audience such as the spurious press reports claimed as a basis for their insinuations, Archbishop Cicognani said foreign radio stations are employing the name of the Holy See in their propaganda campaigns in Latin America, but that naturally, the Vatican cannot assume responsibility for programs of this kind. The Apostolic Delegate's statement follows:

"I have been directed by His Eminence, the Cardinal Secretary of State, to declare publicly that the assertions contained in these press releases are purely fictitious. The Holy See, however desirous of international peace and harmony, made no pronouncements whatsoever, either through diplomatic channels, or confidentially, before, during or after the Inter-American Conference of Rio de Janeiro.

"It has been asserted that the Holy Father, in receiving the Spanish Ambassador, in the presence of South American diplomats, made insinuations against the Conference of Rio de Janeiro. The fact is that the Holy Father never received the Spanish Ambassador together with South American or other diplomats. When the Spanish Ambassador was recently received in audience, His Holiness appropriately and in keeping with previous pronouncements on such occasions expressed the hope that Spain will always remain faithful to its Catholic traditions.

"It is known furthermore that foreign radio stations have been making use of the name of the Holy See in propaganda campaigns in South America. Naturally the Holy See cannot assume any responsibility whatsoever for broadcasts of this kind."

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ing jingoism or contempt of foreign peoples. * * * Patriotism is love of country, and this means, or should mean, love of the people who inhabit the country, love of one's fellow citizens. Hence, the true patriot always strives to promote the common good; that is, the welfare of all the people, including the members of every class."

Catholic doctrine, Monsignor Ryan said, demands respect for and obedience to civil authority. "No Christian, Catholic or non-Catholic," he declared, "is justified in disobeying duly enacted laws merely because he does not agree with them or because he does not like the legislators."

Joint Pastoral of 13 Brazil Bishops Praises U. S. Legion of Decency

A JOINT pastoral letter by 13 Bishops of the State of Sao Paulo, Brazil, headed by the Most Rev. Jose Gaspar de Affonseca y Silva, Archbishop of Sao Paulo, warns the faithful against a wave of deChristianization which seeks to undermine Catholic culture and civilization in Brazil and praises the work of the Legion of Decency in the United States. The letter, entitled "Some Errors Against Faith and Morals," urges parents to fulfill their obligation of authority in rearing their children and giving them education according to the Christian spirit.

3 Latin-American Papers Publish, Extol U. S. Bishops' Statement

EL TIEMPO, Bogota (Colombia) morning daily, organ of the liberal party, owned by President Eduardo Santos; *El Pueblo*, Catholic daily in Buenos Aires, Argentina, and *Primero Dios*, weekly publication of the Christian Labor Youth of San Salvador, have presented to their readers in full or in part the statement of the Bishops of the United States on "The Crisis of Christianity," along with editorial comment.

The journal of the liberal party in Bogota concludes a long editorial with the following observation:

"The declaration of principles formulated by the Bishops of the United States ought to be read carefully and meditated upon serenely by all Colombians 'in view of the lofty and authoritative origin of the exposition, and of its clarity, justice and firm documentation,' according to the commentary on it made by the Rev. Emilio Brigard, general secretary of the Colombian Archbishopric."

El Pueblo published the statement in full under the caption "A Notable Document." The organ of the Christian Labor Youth of El Salvador quotes the statement at length and observes that the attitude of the North American Bishops should be that of "every pastor, every man of responsibility, and every Catholic."

Magazine Article Lauds Work of N. C. W. C. Immigration Bureau

AN article in the January issue of *St. Anthony Messenger*, national Catholic family magazine, by Bob Senser, entitled "Howdy, Stranger," praises the work of the N. C. W. C. Immigration Bureau. The article tells how the Bureau "finds homes and happiness for thousands of Catholic refugees fleeing to American shores."

"Appreciating its staunch Americanism," the author writes, "government officials are always willing to cooperate with the Bureau. The Departments of Justice and State in Washington have so much confidence in its judgment that in 1940, of 841 excluded persons whose cases the Bureau appealed for reconsideration, only 20 were denied."

Executive Order to Give Clergy Essential Status in Tire-Rationing

AN AMENDMENT to the tire rationing regulation which will place clergymen on a par with doctors and others engaged in "essential services" under the tire-rationing program will be issued toward the end of February, Leon Henderson, administrator of the Office of Price Administration, has announced.

This promise of revision of the tire-rationing regulations in favor of clergymen who require the use of an automobile in carrying out their duties followed representations to Mr. Henderson by Rt. Rev. Msgr. Michael J. Ready, general secretary of the National Catholic Welfare Conference.

The Field of Catholic Education

As Viewed by the N. C. W. C. Department of Education

Accelerated Programs in Catholic Colleges

As AN increasing intensity and determination makes itself felt in the nation's war effort, Catholic colleges throughout the United States are making broad changes in their schedules and inaugurating new programs in an all-out effort to meet emergency needs.

Last month, as their executives returned from a meeting in Baltimore of 900 American college presidents, many Catholic colleges announced an accelerated program, without lowering of requirements, to enable students to complete their education in three years instead of four.

Most of these and many other colleges have announced new technical training programs for national defense in fields ranging from health and nutrition to engineering. Naval reserve training, first-aid courses and a wide range of defense activities on the part of students themselves are also among the colleges' new defense contributions.

Accelerated programs and other special activities have the two-fold aim of giving the utmost aid in the prosecution of the war and of helping students to complete their education before they are called to service. The three-year term plan meets both aims, as it provides college-trained men, a year in advance of the normal schedule, who may serve as officers in the armed forces.

Colleges which have recently announced inauguration of the condensed program enabling students to get degrees in three years include Holy Cross College, Worcester, Mass.; Xavier University, Cincinnati; St. John's University, Brooklyn; Fordham University School of Education, New York; Loyola College, Baltimore.

Loyola University of the South, New Orleans; Marygrove College, Detroit; Marquette University, Milwaukee; Notre Dam University, South Bend, Ind.; Georgetown University, Washington, D. C., and its School of Foreign Service; Providence College, Providence, R. I.; St. Joseph's College, Rensselaer, Ind.; Boston College, and St. Anselm's College, Manchester, N. H.

In most of these the condensation is effected by introducing a full summer term of 12 to 15 weeks, but in at least one, Loyola College, Baltimore, it was found possible to increase the number of classes in the fall and spring terms, thus leaving the summers free for students who must work part of the year.

Among the many Catholic colleges recently added to the list of those offering new defense courses are Loyola University, Chicago; St. Mary's University, San Antonio, jointly with Texas University; Webster College, Webster Groves, Mo.; De Paul University, Chicago; Providence College; Marygrove College, and Loyola College.

St. John's University in coming terms will offer special first-aid training for faculty members, preparing them as instructors in this field.

N. C. E. A. to Meet in Chicago

AN ACTIVE local committee, headed by Very Rev. Msgr. D. F. Cunningham, Archdiocesan Superintendent of Schools, is making arrangements for the thirty-ninth annual meeting of the National Catholic Educational Association to be held at the Stevens Hotel, Chicago, April 6 to 9.

The dates of the meetings are Monday, Tuesday, Wednesday and Thursday following Easter Sunday. Registration and committee meetings will be held all day Monday, April 6. On the days following, there will be sessions at the Stevens Hotel of all the departments and sections in the Association, which include the Seminary Department, College and University Department, Secondary School Department, School Superintendents' Department, Parish School Department, Minor Seminary Section, Catholic Deaf Education Section, and Catholic Blind Education Section.

The exhibits will be conducted in the Exhibition Hall, on the lower level of the Stevens Hotel, convenient to the meeting rooms on the second and third floors.

In addition to Monsignor Cunningham, the members of the Committee on Arrangements are:

Right Rev. Thomas P. Bona, Rev. George Heimsath, Right Rev. D. Byrnes, Very Rev. Msgr. J. A. Casey, Very Rev. Msgr. J. Kozlowski, Rev. Stanley C. Stoga, Right Rev. Joseph P. Morrison, Very Rev. Malachy Foley, Very Rev. Michael O'Connell, C.M., Very Rev. Samuel Knox Wilson, S.J., Rev. Edward Dailey, Rev. John E. Burke, C.S.P.

Sisters from outside Chicago who desire to make reservations for the convention should write to Rev. Stanley C. Stoga, 755 N. State Street, Chicago, Ill.

The Church Colleges and Inter-American Relations

"THERE is a vigorous legend in South America, doubtless encouraged now by Nazi agents, that England and the United States have joined forces to control the Western hemisphere, to change the customs of the Latin peoples, to drive out the Catholic Church and to put Protestantism in its place. . . ."

With this quotation and others from an article by John Erskine, Rev. William F. Cunningham, C.S.C., director of the faculty of the University of Notre Dame and retiring chairman of the church-related college group of the Association of American Colleges, pointed his paper, "The Church Colleges and Inter-American Relations," in Baltimore, January 5, toward two major objectives. First is the great opportunity for the church-related colleges in this country to foster the good neighbor policy. Second is the dangers that lie in over-zealous application of these convictions by the non-Catholic colleges in the predominantly Catholic countries of the Latin Americas.

Father Cunningham asks in his introduction, ". . . when, as we are confident, we emerge victorious from this war, will our interest once more be directed east to Europe and west to Asia, forgetful of the fact that we are an integral part of the Western hemisphere . . .?" And he adds, " . . . the fate of this hemisphere . . . stands or falls in terms of the 22 independent nations that constitute it working together for the realization of a common purpose. . . ."

In his first section on the two Americas, Father Cunningham points out that 90 per cent of the peoples of the 20 Latin Americas are Catholic, and that, despite the present size of the Catholic population, North America is a Protestant nation.

Love of independence, common to all the Americas, Father Cunningham concludes in this first section, can overcome this religious obstacle to hemisphere solidarity.

In a second section, Father Cunningham outlines the long uphill fight to make the Americas one. "The first Inter-American Conference," he stated, "was called by Simon Bolivar over a hundred years ago in Panama. Henry Clay was finally successful in persuading Congress to send two United States representatives. But there were no airplanes in those days; one died on the way, the other arrived after the Conference was over. . . ."

Father Cunningham described the difficulty of expressing our policy. Pan-America, which to us means the good neighbor policy, meant to the South Americans a selfish and dominant attitude on the part of the United States, because American means North American to the Latin Americans. The phrase "good neighbor policy" has done a great deal, Father Cunningham stated, to indicate our real hope of unity. This and one other factor have speeded up the cementing of proper relations with the other Americas. The other factor Father Cunningham described thus: ". . . Adolf Hitler has done more to bring about real Inter-Americanism than any other factor operating in the world. It is regrettable, of course, that it was fear, not brotherly love, that brought the nations of the Americas together. . . ."

And in his third and final subdivision, Father Cunningham outlines the opportunities for the church-related colleges.

". . . American colleges have two open doors to the culture of Latin America, history and the languages. The history of the Americas must be rewritten in terms of the things they have in common, the dignity of the human person with inalienable rights and the fight for freedom to secure those rights.

"In regard to language, Spanish must become the number one ranking foreign language in our colleges, as English is already in many of the schools of Spanish America. . . ."

Father Cunningham described the organization of the Catholic Bureau of Inter-American Collaboration, operating under the Department of Education of the N. C. W. C. In its first year of operation, 1940-41, the Bureau placed 30 Latin American students in American Catholic colleges on an exchange basis.

"Since we all realize," Father Cunningham added, "that exchange of students is the best means for promoting knowledge and appreciation of our different national cultures, some may think that I am suggesting that a similar bureau should be organized by the Protestant colleges. Just the contrary! That is precisely what should not be done if we are honest in our desires to promote harmony between Anglo- and Latin-America."

To support this, Father Cunningham quoted from John Erskine's article on "Why South America Fears Us." Erskine, in addition to a previous quotation, says further: "But nothing can be said for the missionary who . . . is trying with misapplied zeal to undermine the Catholic Faith. It is a work of pure destruction, and I who say so am not Catholic. Our government has no control over the religious enterprises of any group of us, but Argentina does not understand that. We are all of us apparently connected somehow with a plot to spread the empire of Anglo-Saxondom and Protestantism."

And Father Cunningham concludes: "Instead of setting up a special bureau to handle matters of student exchange, Protestant colleges therefore should continue to do as they are doing now, that is, cooperate through the International Institute at Columbia University. And when they have students from these Catholic countries they must be extremely solicitous that the good neighbor policy is in full operation with special care in the matter of religion. That is, to paraphrase the words of President Roosevelt, 'They must resolutely respect their own religion and, because they do so, respect the religion of others.' "

Death of Daniel J. Callahan, Knights of Columbus, Supreme Treasurer

IT IS with regret that CATHOLIC ACTION records the death on February 16, in Washington, D. C., of Daniel J. Callahan, supreme treasurer, Knights of Columbus.

Mr. Callahan rendered valiant service both nationally and locally during World War I as a member of the Knights of Columbus Executive Committee of the National Catholic War Council—one of its three main operating committees.

At the beginning of the war the National Catholic War Council, through the Archbishops of the United States, pledged the combined power and resources of the entire Catholic body and of all Catholic organizations to assist the Government in every need and problem arising from the war. In the fulfillment of this pledge, Mr. Callahan's committee rendered commendable services, many of which were due to his personal interest and initiative, and all of which brought to the Knights of Columbus the grateful appreciation of the Government, the Episcopate, as well as of clergy and citizens in general.

In the pursuance of duties assigned to him as a member of the War Council's Executive Committee, Mr. Callahan was closely associated with the late general secretary of the National Catholic Welfare Conference, Rt. Rev. Msgr. John J. Burke, C.S.P.—then chairman of the War Council's Committee on Special War Activities of which Mr. Callahan's committee was a coordinate part. The two Catholic leaders had occasion to meet often and the splendid results of the cooperation represented by their respective groups marks a bright spot in American Catholic history.

In the first World War, Mr. Callahan had charge of the sale of war savings stamps in Washington and sold $7,500,000 worth. He was made a Knight of St. Gregory the Great by His Holiness Pope Benedict XV for his part in K. of C. war activities.

He served as president of the Board of Education of the District of Columbia, as president of the Chamber of Commerce, as secretary of the Board of Trade and was an organizer and past president of the Rotary Club—all of Washington. At the time of his death he was a member of the District of Columbia Unemployment Compensation Commission.

To Mr. Callahan's family, CATHOLIC ACTION extends sincere sympathy, feeling certain that its many readers, recalling Mr. Callahan's brilliant and unselfish services to his Church and Country, will pray for his happiness in eternity.

ASK YOUR FRIENDS TO SUBSCRIBE TO CATHOLIC ACTION

Dedicated to aiding, stimulating and unifying the manifold activities of the Catholic Action Apostolate and to bringing about a more effective solidarity of the Catholic body. Needs, programs and accomplishments in the various fields of Catholic Action are treated in feature articles, symposiums and enlightening reports.

Interests of Our Catholic Youth

A Contribution of the N. C. W. C. Youth Department

Student Federations Prepare to Cooperate in the Nation's War Effort

THE two student federations which comprise the College and University Section of the National Catholic Youth Council, namely, the National Federation of Catholic College Students and the Newman Club Federation, are taking definite steps towards an active cooperation on the part of Catholic college students in the nation's war effort.

National Federation of Catholic College Students

Important work of the N. F. C. C. S. is accomplished through the medium of commissions. Two newly established commissions will have the particular responsibility of training students to do their part in the present world situation as well as become thoroughly familiar with principles which should be the basis for a just and lasting peace.

The newest of the commissions is the national N. F. C. C. S. Victory Commission, designed to coordinate and expand where necessary student activity along national defense lines. The Commission will also deal with matters such as nature and extent of cooperation with outside agencies sponsoring defense activities.

The national chairmanship of the N. F. C. C. S. Victory Commission has been accepted by Georgetown University, Washington, D. C. Dr. Tibor Kerekes, head of the History Department, will serve as faculty moderator of the Commission. A student chairman will be selected shortly.

The propagation and careful study of the Pope's Peace Program constitutes one of the chief aims of the other important commission which recently began to function on a national basis. This is the N. F. C. C. S. National Commission on International Relations. It is headed up nationally by Trinity College, Washington, D. C. Miss Rita Schaefer is the chairman. The Commission will cooperate with the Catholic Association for International Peace and further its program in the student field.

Both commissions will be developed on a regional basis by the Regional Councils of the N. F. C. C. S. and locally on the individual campuses throughout the country.

The Federation is happy to have Georgetown University and Trinity College head up these timely commissions nationally because of their location in Washington, D. C., in close proximity to the N. C. W. C. and the Federal agencies.

Newman Club Federation

Several Province Conferences of the Newman Club Federation are devoting their program to a discussion of the Church's relation to democracy, national defense, and victory.

The New York Province of Newman Clubs held a successful convention January 30, 31 and February 1 at the Waldorf-Astoria Hotel, New York City. The theme of the convention was "The Church, Democracy and the War." At the Communion Breakfast, attended by some 600 Newmanites, Mr. Raoul E. Desvernine, discussing the subject, warned the students to be on the alert for "double-talk" or a constant misuse of terms so prevalent today. He urged the students to stop using meaningless slogans and think fundamentally, to remember that democracy is a "spiritual conviction as well as a political and social philosophy, and a way of life."

The Rev. Francis P. Le Buffe, S.J., speaking on the same program, said that the challenge to Catholic youth today is to learn, love and teach, and "if necessary shout from the housetops," Catholic philosophy, for the only peace the world can ever hope to have must be based on Catholic teachings.

The closing session of the Conference was devoted to a discussion of "Leadership Training" and "Club Problems." Emphasizing the need of trained Catholic leadership, the Rev. Paul F. Tanner, Assistant Director of the Youth Department, N. C. W. C., said Catholic youth, particularly the university students, has a unique role in Catholic Action. As intellectuals, he stressed, it is their responsibility to master thoroughly the Catholic philosophy of life—personal, domestic, social, economic, political, national and international. "If the Newman Clubs can concentrate on the job of leadership training for universal Catholic Action," he added, "the Federation's possibilities for service to Christ are unlimited."

The Intermountain Province of Newman Clubs has chosen "National Defense" as the theme of its Convention to be held in April at Denver, Colo.

"Our Religious Program for Victory" will be the topic of the Central States Province Conference, to be held at Fort Hays, Kans., State College, Hays, Kans., April 10, 11, and 12. Open discussion on the theme will be led by the Rev. Edwin Dorzweiler, O.F.M., Cap., Professor of Philosophy at the Capuchin Seminary in Victoria, Kans., State Chaplain of the Knights of Columbus and the President of the Kansas Catholic Evidence Guild.

CONFRATERNITY OF CHRISTIAN DOCTRINE

(*Continued from page* 15)

of the Lost Sheep. "Will he not leave the ninety-nine in the mountains, and go in search of the one that has strayed?" (Matt. 18:12) said the Good Shepherd to His interested audience twenty centuries ago. Yes, the Confraternity of Christian Doctrine, whose program has been blessed by succeeding Popes, does well to consider concerted action in behalf of the wayward.

CATHOLIC ACTION RALLY IN SAN ANTONIO, TEX., has brought attention to the need of The Parish Confraternity throughout the Archdiocese. Under the direction of the Most Rev. Robert E. Lucey, Archbishop of San Antonio, great impetus was given to this movement during the past month. The Rev. Anthony F. Drozd, moderator of Catholic Action, and Miss Miriam Marks, National Secretary of the Confraternity of Christian Doctrine, participated in the program there. Demonstrations of discussion club procedure in each of the districts were held, preliminary training courses given to teachers, fishers and helpers were enlisted. San Antonio, we congratulate you!

Not Very Cheerful

Contributed by the

N. C. W. C. Bureau of Immigration

"OCCIDENTAL OR ORIENTAL?"—The Bureau gets some funny ones these days, or at least they are new if not funny. Our New York office writes down to ask for advice in the following mix-up:

A white woman, born in Brooklyn, of American born parents, her mother being of English and Irish extraction and her father of German and Scandinavian, married a Japanese in 1926 and they have two American born children. (The parents and children are really immaterial. We just put them in to mix you up.) Having married prior to March 3, 1931, an alien ineligible to citizenship (Japanese are not eligible), the American born white woman lost American citizenship. The question was, must she apply for a certificate of identification as a Japanese "enemy alien"? The answer is that she need not unless she gave her nationality as Japanese when she registered under the Alien Registration Act in 1940. If she did, under the mistaken impression that she had become a Japanese national, she will have to register for a certificate of identification but she will be able to explain on the application that she never considered herself such and had no intention of claiming such nationality. Then after the certificate is issued she will be given a chance to have her alien registration corrected.

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SOUTH AMERICAN CALL.—The last the Bureau had heard of John Joseph was when he arrived from the Cape Verde Islands in July, 1937, to join his father, the Bureau having handled his immigration case. The father was a naturalized citizen but John Joseph, being over 16 when he got here, did not, under the law in effect at that time, thereby acquire American citizenship. John Joseph took his own first papers out last July, however, and in September, true to his island traditions, sailed as a cook on a ship flying the Panama flag and plying between New York and South American ports. He was supposed to come back on the same ship and all would have been well. But the ship has been sunk and John Joseph and 30 others in, reports John Joseph, "a lifeboat full of holes," arrived in Peru, where he is at this very moment. The American members of the crew are being returned on a ship that is due to sail on the 13th, but John Joseph, who is not yet a citizen, can only come with them if he can get a visa as a returning resident and before the Consul in Lima can give him one he will have to receive official confirmation of the fact that John Joseph was a legal permanent resident of these United States. His precious first papers, which would have proved this, evidently went down with the ship. John Joseph sent his father a frantic air mail appeal and the father came to his old friend, the N. C. W. C. Bureau. The poor man, who is a cook on another ship and had to sail that morning after 10 days shore leave, could only weep and beg the Bureau to get his son back. Happily that is going to be possible, through the joint good offices of the Immigration Service and the Department of State, and we even hope that by means of a judicial cable from the State Department to the Consul, John Joseph may be able to sail with his pals on the 13th.

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NO SABOTAGING.—The Bureau was amused to receive a letter yesterday from a convent in Los Angeles inquiring anxiously as to whether one of their nuns, who had lived in the United States since she was 15, had been in the convent many years, but had been born in Italy, would have to move out of the proscribed area forbidden to enemy aliens. Somehow, we had never thought about that and neither, apparently had the Enemy Control Division of the Department of Justice, which we immediately consulted. They admitted that it sounded pretty silly to think of obliging a nun in a convent to move to another area but they had at the same time not heard of any exceptions being made in the regulations. They did offer the consoling thought, however, that it seemed unlikely that a convent would be situated in a proscribed area and pointed out that many persons were getting excited and assuming that any place on the West Coast is forbidden to enemy aliens, whereas such is not the case. Also there is a difference between areas that are prohibited and areas that are restricted.

* * * * *

SO FAR AND NO FARTHER.—The coming of the war to the United States has caused many a heart-break and the history of a large number of these is contained in the Bureau's files. So sad and tragic are the stories that the Bureau hesitates to mark them "closed" and continues to keep a majority of them "pending" in the hope that something will still turn up. One that the Bureau has been following since the summer of 1940 is that of an 18 year old German boy who was at school in Switzerland when his family found themselves being stripped of their possessions by the Nazis. The father, a well-known banker, died, worn-out and broken-hearted by the insidious persecution to which he had been subjected and the mother got eventually to the United States by way of Brazil. It seemed safe enough at the time to leave the boy in Switzerland, but he went to Norway to visit a school friend during the vacation and got trapped by the German invasion of that country. He was in and out of concentration camps for many months while the Norwegian Red Cross and the American Red Cross exchanged cables about him and the N. C. W. C. Bureau worked on the immigration angle of his case. Finally he got across the Swedish border and it became possible to have advisory approval for an immigration visa cabled to the Consul in Stockholm. In the meantime, however, the boy had got on a ship sailing to the Western Hemisphere but to what particular country his mother was unable to learn until he telephoned her from Cuba that he had arrived there. So the Bureau asked the State Department to repeat the advisory approval to the Consulate in Havana. Came the declaration of war between the United States and Germany and all advisory approvals were cancelled. And now, the boy, because he is a German, cannot come to the United States and the mother, because she is a German, cannot leave the United States. It might be worse, however. It is something to be on this side of the ocean.

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NO EXIT.—Not so bright is the story of a fine old German doctor, whose American citizen niece and her husband have been trying for so long to get him here from Vienna. At the beginning there were two of them, the old doctor and his elder brother. Both had served their native Austria conspicuously well and because of this and their age neither they nor their daughter and niece in this country had supposed that they would be molested. Then the order for them to get out and they, poor, bewildered old men,

(*Continued on page* 31)

WASHINGTON, D. C., MEETING OF C. C. I. P.

A REGIONAL meeting of the Catholic Conference on Industrial Problems was held here in the Capital on January 26 and 27, under the sponsorship of the Archbishop of Baltimore and Washington, the Most Rev. Michael J. Curley.

The whole-hearted interest of Msgr. Lawrence J. Shehan, Pastor of Saint Patrick's Church, who acted as Conference Chairman, provided the hall and gave generously of his time and energy, was largely responsible for a successful program.

It is the policy of the Conference to follow more or less the same program, laying emphasis on the few fundamentals which can be treated in the short space of two days. People are still far from being deeply imbued with these fundamental principles. However, about half the speeches at this meeting were devoted to problems related to the war and its aftermath.

Even subjects not directly connected with the economics of war brought some references or questions concerning the present emergency. This preoccupation is to be expected and it is reasonable enough; for scarcely any of our plans and calculations will remain unaffected by the impact of national militarization at breakneck speed.

The meeting was planned as usual by Miss Linna E. Bresette, of the Social Action Department. She was able to obtain, here on the home grounds of government where are centered so many economic organizations, an unusually balanced and capable group of speakers.

Speakers Represent Varied Occupations

It is still rather difficult to persuade business to speak for itself, but a few willing representatives were found. Among these were Harry J. Kirk, of the Associated General Contractors of America; J. C. Aspley, publisher of *American Business*, now adviser on labor to the WPB; and Hon. Augustine B. Kelley, coal mine operator and Congressman from Pennsylvania.

The meeting fortunately enjoyed the fullest cooperation from the educational institutions in the Washington area. The faculty of Catholic University of America was represented by Rev. Wilfrid Parsons, S.J., and Dr. George T. Brown, both of the School of Social Science. From Georgetown University came Dr. Walter J. O'Connor and Dr. Andrew J. Kress, of the economics faculty. Dr. Elizabeth Morrissey, of Notre Dame College, Baltimore, and Dr. Mildred Otenasek, of Trinity College, proved the validity of women's contribution to social reconstruction.

Confirming this judgment, Miss Jane M. Hoey, of the Social Security Board, Division of Public Assistance, brought the Conference up to date and a little beyond it with some tentative forecasts of new social security legislation.

Other government representatives were: Jerry Voorhis, Congressman from California; Merle D. Vincent, of the Wage and Hour Division of the Department of Labor; Colonel Frank J. McSherry, worker-training director for the WPB; and Hon. John H. Tolan, another Californian in Congress.

In addition to Father Parsons, spokesmen for the clergy were the Right Rev. John A. Ryan, director of the Social Action Department; Rev. J. M. Hayes, of the same office; and Rev. Raymond S. Clancy, director of the Detroit Archdiocesan Labor Institute.

The views of labor were trenchantly expressed by Francis P. Fenton, director of organization for the A. F. of L., and George Addes, secretary-treasurer of the new giant among unions, the United Auto Workers, C. I. O.

To round out the list, the meeting included an address embodying the thought of the largest farmer organization in the country: W. R. Ogg spoke for the American Farm Bureau Federation.

Emphasis on Cooperation for Common Good

As was remarked above, a two-day program can only make selections from the extensive teaching of the encyclicals and the immense fund of ideas and information on American social-economic conditions which is the shared possession of government agencies, labor organizations, business associations, and academic economists. Hence this meeting, like others of its kind, exhibited divergent opinions, rough parts of a total scheme not easily fitted into one. Mr. Ogg emphasized the farmers' long time difficulties and present hopes; Dr. Brown brought out the intricate workings of price and wage factors in our existing "system"; Mr. Vincent gave a very thorough exposition of the government effort to solve one problem; viz, that of the lowest paid wage earner.

Yet it was possible to discover a double thread of unity running through all the talks. One strand of that thread was the conviction that the common good must supersede individual advantage as the dominant aim in economic life. Thus Representative Tolan painted a dark picture of that most depressed group, neglected for the most part by the rest of society, the migrant workers. As is well known, his committee has been studying the lot of these 3,000,000 or more unfortunates during the past year. They, and every other "underprivileged" American, must become the concern of all. Monsignor Ryan in his discussion of international adjustments after the war, went even farther; he reminded the audience that we have obligations to non-Americans as well as to those within our shores.

Other Speakers Emphasize Common Good

The other strand which tied the six sessions into some kind of unity was the additional conviction, expressed in diverse terms, that the common good can be sought only by conscious, deliberate cooperation among all groups and classes. Thus, Mr. Voorhis has lately introduced a bill which would create a united front for post-war full-employment planning; at least that would be its purpose. It would bring together representatives of all organized economic groups, whether of farmers, labor, or business, with government representatives, to augment the thinking of legislators and corporation heads with the ideas of workers and farmers, and at the same time, necessarily, to balance particular interests of each group against the needs of all the rest. Mr. Ogg declared the mutual dependence of industry and farm, of country and city. Mr. Addes got down to cases and outlined the specific contribution which his union has been trying to make to more effective manage-

ment at least during the emergency. Father Clancy described again the general framework, authorized by Pope Pius XI, which would support these vaguely felt aspirations for unified and coordinated activity, both in and among industries and regions.

If anything, the tremendous difficulties we are experiencing in harnessing our economy to the war chariot should accentuate this lesson; it should show once and for all that neither catch-as-catch-can competition among individuals and groups nor a set of huge corporations bound only to their own maintenance and increase do not succeed in utilizing anything like our capacities for "the good life" universally shared. Somehow we must knit things together; the laws of economics don't do it. We don't want government alone to do it. The lesson is learned slowly, but it is beginning to dawn in many minds.

Conferences to be held in the near future are those at Pittsburgh, February 23rd and 24th, at Brooklyn, March 25th and 26th, and at San Antonio, April 20th and 21st.

CITIZENSHIP

MORALE AND MORALITY.—A great deal has been written and said lately about national morale, "lifting morale," etc., etc. However vaguely the writers and speakers may express it, what they mean when they talk about "morale" in connection with the conflict which dominates the thoughts and actions of the world today, is simply determination—determination to win the war. The approaches to the collective attainment of this quality are manifold, and perhaps they should be. They vary from the prescriptions of the nutritionist and exercise devotee, "because the problems of life are so much simplified when one's physical health is good," to the minutest suggestions for cheerful, spirit lifting leisure time activity.

These things are good and proper in their places, but of themselves and all together, they will not produce "morale." The attack at Pearl Harbor has done something; the knowledge of totalitarian methods and ideas and the contempt for them has done something; the desire to preserve "the American Way" has done something. In general, the idea of anything but victory in the war is unthinkable. In general, too, the idea of attack or invasion before Pearl Harbor was unthinkable. In order to stiffen the backs of America, the Hitlerian technique of stimulating hatred is not to be—must not be—invoked. What then? Unconsciously, Americans know that they are fighting for more than "the American way." They know they are fighting for "a new world way." They know that never again can the myth of American isolation from the rest of the world be maintained—and they are confused. The "American Way" itself within recent years has been subject to such batterings and buffetings within our country that exactly what it consists of is a matter of doubt in the minds of many. The words "freedom," "liberty" come to mind; but many people are confused as to just what these words mean. The Founding Fathers of this country were not confused. They recognized clearly that "freedom," "liberty," "rights" were gifts with which human beings (not only Americans because they had won a War of Independence) were "endowed by God," the Creator and ruler of the universe. That notion must be made consciously and pervadingly the center of our cause, the source of our "morale"—our aim must be not only the winning of the war but the restoration of allegiance to the eternal laws of God by all men in all spheres of action—civic, social, political, international—as well as in the intimate relations to which modern thought has wholly consigned "religion" and "eternal law," when it has not rejected them altogether.

As Dr. Charles Bruehl says in a recent editorial in *The Wanderer* on "The Power of the Spirit" "The most important factor is the inspiration of the will. Will effort can be kept at a high pitch only where man has something really worth while to live, to work, to fight, to sacrifice and die for. That is the profoundest secret of morale. A noble cause can draw out and mobilize the full resources and all the latent reserves of the human will. The cause that commands unwavering devotion must be assured of ultimate victory and lasting triumph. Here is where religion has its say.

"It is religion that guarantees the triumph of justice and righteousness since it bears witness to the moral character of the universe. The religious man has the conviction that he is neither fighting in vain nor alone. He has with him the entire moral universe in which justice and right can never be conquered. When this faith and hope can live in the soul, morale cannot be blasted and defeatism cannot enter. Other motives may temporarily sustain morale, but none can do so permanently except the religious belief that the world order is governed by moral forces that will not permit right and justice to perish."

PEACE

THE CONSCIENTIOUS OBJECTOR.—"As soon as adequate machinery for the maintenance of international peace will have begun to function effectively, all will be obliged to become conscientious objectors." . . . "In the absence of supranational machinery for the settlement of international problems, no one is permitted to be a conscientious objector if the war be defensive in the strict acceptation of the term." These judgments are contained in "The Morality of Conscientious Objection to War," a report of the Ethics Committee just issued by the Catholic Association for International Peace. The report was prepared by Rev. Dr. Cyprian Emanuel, O.F.M., of Joliet, Ill., and the Committee on Ethics. The chairman of the Ethics Committee is Rt. Rev. Msgr. John A. Ryan, director of the Department of Social Action, National Catholic Welfare Conference. The report analyzes the bases of conscientious objection and the morality of various real and so-called objections, and distinguishes between spurious, subjective and objective conscientious objectors. Brief propositions at the end of the pamphlet sum up the conclusions arrived at by the Ethics Committee. Publication of the report was sponsored by Niagara University, Niagara Falls, N. Y.

ESSAY CONTESTS ON POPE'S PEACE PLAN.—The Pope's Peace Program is the subject of three essay contests sponsored by the Catholic Action Program Service of the Social Action Department of the N. C. W. C. for its subscribers. Prizes of $25 each will be awarded to a high school student, a college student, a Newman Club member for the best essay on how those respective groups can promote the Pope's Peace Program. The contests close March 20. Judges are: Most Rev. James H. Ryan, Bishop of Omaha, and a member of the Bishops' Committee on the Pope's Peace Points; Rt. Rev. Michael J. Ready, general secretary of the National Catholic Welfare Conference; John L. McMahon, Ph.D., president of Our Lady of the Lake College, San Antonio, Tex., and president of the Catholic Association for International Peace. The Program Service, consisting of monthly program suggestions and pertinent pamphlet and magazine material on subjects of Catholic social teaching, goes to 400 educational institutions.

The National Council Of Catholic Men

Special N. C. C. M. Board Meeting
Our Soldiers Like It One Hundred Per Cent
N. C. C. M. Executive Secretary Denounces Birth Controllers

N. C. C. M. Board Holds Special Meeting

A special meeting of the Board of Directors of the National Council of Catholic Men was held in Washington at the N. C. W. C. headquarters January 23 and 24. Several matters of importance relating to proposed new N. C. C. M. activities were dealt with, notably the question of coordination of volunteer war activities of Catholic laymen. Progress of diocesan organization work, of the nationwide Catholic Hour and other activities of the N. C. C. M. also was reviewed at the meeting.

It was also announced that a new diocesan council of the N. C. C. M. will be organized in the Diocese of Belleville during the month of February. At the request of Most Rev. Henry Althoff, Bishop of Belleville, Dr. John G. Bowen, Field Representative of the National Council of Catholic Men, will assist in the formation of the Council.

Officers and members of the Board in attendance at the sessions were, Wilbert J. O'Neill, of Cleveland, Ohio, president; Hon. Joseph A. Moynihan, of Detroit, Mich., vice president; Daniel E. Morrissey, of Chicago, Ill., secretary; Grattan Kerans, of Washington, D. C., treasurer; Walter J. Conaty, of Huntington, W. Va.; William F. Harrington, of Manchester, N. H.; Louis Kenedy, of New York City; Bernard J. Rothwell, of Boston, Mass.; and Paul D. Williams, of Richmond, Va., members of the Board. Most Rev. John E. Noll, Bishop of Fort Wayne and Episcopal Chairman of the N. C. W. C. Department of Lay Organizations; Rev. Howard J. Carroll, Assistant General Secretary of the National Catholic Welfare Conference, and members of the N. C. C. M. executive staff also were in attendance at the meeting.

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Our Soldiers Like It One Hundred Per Cent

Last fall the National Council of Catholic Men in cooperation with the National Catholic Community Service published a booklet entitled "I Love God and Apple Cider," particularly for the use of Catholic service men and their non-Catholic friends. The booklet presents Catholic teaching and practice in remarkable style. It is not prosy, speaking in the plain expository style with which most of us must be content. On the contrary, by frequent use of analogy and illustration at once familiar, meaningful and apt, the interest of the reader is won and sustained until he has perused so easily that he is unaware of it the age-old Christian truths to which, in many cases, he would not ordinarily give his attention. Although the work of the writer, Karl Rogers, of Narberth, Pa., antedates the definition of the New Apologetic by F. J. Sheed, we believe it constitutes an excellent example. Mr. Sheed's definition, as we remember it, is of an apologetic which seeks not to prove other faiths wrong, nor even to prove the Catholic faith right, but rather to make it intelligible. Mr. Rogers' articles do that and more—they make it attractive. That this is true is shown in the testimony of a number of our Chaplains of the Army and Navy, who have distributed numbers of booklets received from N. C. C. M. and who have written to us concerning them. A few excerpts from their letters follow:

From a Naval Chaplain: "Your little booklets 'I Love God and Apple Cider' were so well received that I should like very much to have a couple hundred more. The word 'Catechism' frightened me for years and I am sure that many men feel the same way about it. So *the 'modern edition' of the catechism 'I Love God and Apple Cider' is the answer to a long felt need.* I thank you again for your thoughtful kindness for the enlisted men, who do appreciate these little things."

From a Chaplain in Texas: "This is just a short note to let you know that *the reaction of the men in our regiment to your book 'I Love God and Apple Cider' was most gratifying.* The catchy title got them started and once they started they read right through. I was especially pleased because it contains so many things that may have slipped the mind and was such a good refresher. By all means keep up the good work. I pray that the Lord will continue to bless the work of the National Council of Catholic Men."

From an Army Chaplain on maneuvers: "I gratefully acknowledge the copies of 'I Love God and Apple Cider.' They reached me in the woods, on maneuvers. I have already distributed half of them. The officers and men find it very interesting. So do I. A non-Catholic officer after reading the first couple of lines said: 'I am going to like this' and he kept it. *The spreading of sound literature in the Army camps is most important in my opinion and prevents a lot of evil and does a lot of good both to Catholics and non-Catholics.* My sincerest thanks for your kind cooperation. When we go back to camp I shall be very glad to spread more copies of this fine pamphlet if they are available. Kindly excuse this scribbling. I am writing from the woods and on my knees."

From a Naval Air Chaplain: "I acknowledge your letter and receipt of the pamphlets, 'I Love God and Apple Cider.'

The pamphlet is the best for our purpose of any I have seen. I hope Mr. Rogers, through the cooperation of N. C. C. M., will be able to give us more."

From an Army Chaplain in California: "We are very grateful for the copies of 'I Love God and Apple Cider' just received. *Pamphlets have been very popular with the men and this recent release of N. C. C. M. is very cleverly titled; copies were quickly snatched up last Sunday.* If you are able to send additional copies we would appreciate it greatly. If we can be of any use to the Council of Catholic Men please allow us to help. The work of the Council is held in high esteem here."

We heartily recommend to the officers of N. C. C. M. affiliated organizations that they consider distribution of the booklet to men in the armed forces. Copies may be secured at the following rates, which include postage to any part of the U. S.:

2 to 99 copies	.03	each
100 to 999 copies	.02¾	each
1,000 to 10,000 copies	.02½	each

Names of chaplains who will be glad to have booklets for distribution may also be secured on request.

San Antonio Council Promotes Catholic Press—Makes Final Report on Census

Members of the Parish Catholic Action Councils of Men throughout the San Antonio Archdiocese have been requested to devote their efforts chiefly to promotion of the Catholic Press during the month of February, designated as National Catholic Press Month.

In a letter from Michael J. Kaine, Jr., archdiocesan president of the Catholic Action Council of Men, parish council presidents are urged to encourage subscriptions to the magazine CATHOLIC ACTION, official monthly organ of the National Catholic Welfare Conference. This is primarily to acquaint the councils more fully with the activities taking place in the field of Catholic Action throughout the country, and with the program suggestions available therein.

Mr. Kaine suggests further that a Catholic Press Committee be appointed for the month of February to attend to the Parish book and pamphlet rack and encourage its patronage, and to obtain copies of Papal Encyclicals for placement therein.

Another point stressed in the letter was the desirability of arranging displays of Catholic literature—pamphlets, booklets, newspapers, etc., in the vestibule of the Church, in the Public Library, and in the schools.

Final figures from the house-to-house census of all Catholics in the 40 Texas counties comprising the Archdiocese of San Antonio were submitted on January 19 to Most Rev. Robert E. Lucey, Archbishop of San Antonio, by Stuart G. Johnson, Archdiocesan Chairman of the Census. The final tabulation shows a total of 232,975. The total population of the same area according to the 1940 federal census was 874,464.

The report also states that 175,768 homes of all creeds and races were canvassed and 103,000 pieces of Catholic literature were handed to non-Catholics, comprising 78,000 leaflets "There's Something Wrong with the Catholics," by Karl Rogers of Narberth, Pa., 10,000 Spanish pamphlets "La Santa Misa" and 15,000 copies of a special edition of *La Voz*. Eight thousand, three hundred fifty-eight non-Catholics requested that additional Catholic information be sent to them by mail.

Reverend Anthony F. Drozd is archdiocesan moderator of Catholic Action and worked with the Council in organizing the census taking and the plans for Catholic Press Month.

Dr. John G. Bowen, field representative of the National Council of Catholic Men, also assisted at the invitation of Archbishop Lucey. N. C. C. M. had six months previously cooperated in the erection of the San Antonio Archdiocesan Council of Catholic Men which had charge of the Census as their first work of Catholic Action.

Denounces Birth Controllers Who Meet in "Swanky" Hotels To Plan Parenthood for Poor

Birth controllers who meet in swanky hotels "to legislate not for themselves but for the poorest of the poor in New York's Harlem and elsewhere" were denounced by our executive secretary in a letter to the *New York Times*, which was published on February 7.

Commenting on the annual meeting of the Birth Control Federation of America, held in this city, Mr. Heffron declared that in championing the cause of "planned parenthood," the privileged classes are "half-consciously afraid that while they, the privileged, are stalling, the underprivileged will get ahead of them—and eventually overwhelm them by sheer force of numbers." Or, Mr. Heffron added, "it may be that they, who profit from the unjust distribution of our present-day economy, see all too clearly that they'll either have to dragoon the poor into providing fewer mouths to feed, or else pay them enough to feed them."

Mr. Heffron asserted that "if that sort of thing is entitled to the euphemistic name of Planned Parenthood, then the murder of the Kulaks was only Population Adjustment."

In another letter, sent to Dr. Thomas Parran, United States Surgeon General, Mr. Heffron protested the sending out of a message by Dr. Mark V. Ziegler, senior surgeon of the United States Health Service, without dissociating Dr. Ziegler from his official capacity or his statement from the Health Service. The part of the message to which Mr. Heffron took exception as an unseemly assertion emanating from Health Service sources is as follows:

"The inventory of the nation's health services reveals both extended and expanded organizations for the application of preventive measures. However, the coverage is incomplete and the contents of the program insufficient. Especially is this true as to health promotion activities and basic services, such as maternal hygiene and planned parenthood programs."

In his letter to the *New York Times*, Mr. Heffron declares "there are some who believe that God's purpose in endowing man with the procreative faculty was something other than procreative; and others who hold that, even though His purpose was procreative, man is free to use the God-given faculty, at the same time preventing, by artificial means, the fulfillment of His purpose." "And, of course," he continues, "there are still others who believe that God is not concerned with the actions of His creatures, and some who simply don't believe in God at all. It is understandable that such people, if really pinched financially, or if their new house, or their new car, or their new yacht, or even their time for bridge and golf and winter resorts, is jeopardized, would readily resort, themselves, to the practice of preventing conception by man-made devices. But concerning the precise nature of the compulsion that leads them to meet in one of the swankiest of New York's Park Avenue Hotels, to legislate not for themselves but for the poorest of the poor in New York's Harlem and elsewhere, might seem a little harder to understand. Perhaps they're half-consciously afraid that while they, the privileged, are stalling, the underprivileged will get ahead of them—and eventually overwhelm them by sheer force of numbers. Or again, it may be that they, who profit from the unjust distribution of our present-day industrial economy, see all too clearly that they'll either have to dragoon the poor into providing fewer mouths to feed, or else pay them enough to feed them.

"This was very clearly brought out by one of the speakers at the Birth Control meeting, as reported in your issue of January 30. Speaking of the 'so-called "crime wave" in Harlem,' she said: 'Among those whose thinking goes deeper than the surface, it is obvious that these situations . . . are a result of inequality of opportunities, poor housing, poor nutrition and so forth.' So, probing the matter to its

depths, the good lady concluded: 'And let me emphasize one thing. Crime, ill health and extreme poverty cannot be eliminated . . . until the principle of planned parenthood is fully recognized and applied.' As Chesterton pointed out, if you're trying to fit 11 hats to the heads of 12 boys, an easy solution is to cut off one of the heads. If that sort of thing is entitled to the euphemistic name of Planned Parenthood, then the murder of the Kulaks was only Population Adjustment.

"In your issue of January 28, Mr. Morris Ernst, who should have known better and has been given an opportunity of knowing better, is reported to have said, at the Birth Control meeting, that the Catholic Church 'favors limitation of families . . .,' and to have added that the only difference between the program of the Birth Control Federation and that of the Church is that 'their (the Church's) method doesn't work.' Mr. Ernst thus professes to see no ethical distinction between periodic continence and contraception (or can it be that Mr. Ernst is not interested in ethical distinctions?). Surely no reasonable person can object to the fact that God chooses to make all women infertile after a certain time in life, some women infertile all their lives, and most women (at least) infertile during certain periods of each menstrual cycle. And if as sharp a legal mind as Mr. Ernst's can't see any distinction between that and artificial intervention in procreative act, then he shouldn't be able to find any difference between natural death and intentional homocide.

"The *piece de resistance* as far as unconscious humor is concerned, appeared in still another news story emanating from the Planned Parenthood meeting, wherein it appeared that Birth Control was the new, the only ultimately successful Secret Weapon. For all other weapons suffer from the shortcoming that sooner or later the enemy will learn the secret, and turn the weapon on those who originated it. But here is a magical weapon that has it both ways: It is beneficent in the hands of the democracies, maleficent in the hands of the Axis powers. 'Speaker after speaker' at the Birth Control meeting, we are told 'posed the question, "How can birth control contribute to a better post-war world?" and answered, "It can help reduce excess population in 'have-not' countries, particularly China, India, Japan, Germany. And in conjunction with a planned parenthood program, it can halt the decline of the birth rate in the United States and other 'have' countries." ' This is 'such stuff as dreams are made on'—and moonshine, too."

THE CATHOLIC RADIO BUREAU

Because there are now more than 800 licensed radio stations in operation in the United States and because there is not a proportionate number of Catholic broadcasts on the air, there are great opportunities for expanding the radio apostolate open to any Catholic society desiring time on the air and capable of producing an interesting program. Fortunately enough, suitable electrically transcribed programs for use on a rental basis can be secured from the National Council of Catholic Men.

You Can Present Msgr. Sheen in Your Own Radio Program

N. C. C. M. has produced five series of six transcriptions each during the past year. Series No. 1 is out of circulation at present but each of the others is available. A listing of the programs especially suitable for broadcast at this time follows:

SERIES III, THE SEVEN LAST WORDS AND THE SEVEN VIRTUES
(Especially suitable for Lent)

13—"*The First Word—Fortitude,*" by Msgr. Sheen.
A correlation of the first of The Seven Last Words—"Father, forgive them, for they know not what they do"—with the virtue of Fortitude. Without music. Playing time—10:45.

14—"*The Second Word—Hope,*" by Msgr. Sheen.
A correlation of the Second Word—"This day thou shalt be with me in paradise"—with the virtue of Hope. Without music. Playing time—9:33.

15—"*The Third Word—Prudence,*" by Msgr. Sheen.
A correlation of the Third Word—"Woman behold thy son . . . (Son) behold thy mother"—with the virtue of Prudence. Without music. Playing time—9:44.

16—"*The Fourth Word—Faith,*" by Msgr. Sheen.
A correlation of the Fourth Word—"My God! My God! Why hast thou forsaken me"—with the virtue of Faith. Without music. Playing time—9:39.

17—"*The Fifth Word—Temperance,*" by Msgr. Sheen.
A correlation of the Fifth Word—"I thirst"—with the virtue of Temperance. Without music. Playing time—9:46.

18—"*The Sixth and Seventh Words—Justice and Charity,*" by Msgr. Sheen.
A correlation of the Sixth and Seventh Words—"It is consummated" and "Father, into thy hands I commend my spirit"—with the virtues of Justice and Charity. Without music. Playing time—8:50.

SERIES IV, THE LIVING GOD
(Especially suitable for Holy Week)

19—"*The Triumphal Entry to Jerusalem.*"
A dramatic reenactment, by a professional Hollywood cast, including William Gargan, Una O'Connor, Pedro de Cordoba, Jane Wyatt, J. Carroll Naish, and others, of Christ's Triumphal Entry. Complete with music. Playing time—14:22. Recommended for Tuesday of Holy Week.

20—"*The Last Supper.*"
Dramatic reenactment with same cast. With music. Playing time—14:35. Recommended for Wednesday of Holy Week.

21—"*The Trial.*"
Dramatic reenactment, same cast. With music. Playing time—14:28. Recommended for Holy Thursday.

22—"*The Crucifixion.*"
Dramatic reenactment, same cast. With music. Playing time 14:40. Recommended for Good Friday.

23—"*The Resurrection.*"
Dramatic reenactment, same cast. With music. Playing time—14:30. Recommended for Holy Saturday.

24—"*Closed Doors.*"
An Easter sermon by Monsignor Sheen. Without music. Playing time—13:34.

These are RCA Orthacoustic high-fidelity transcriptions, cut on 16-inch discs at 33⅓ r.p.m. (hence not usable on a conventional phonograph). They may be rented at $2.50 per program, $15 per set of six. They are about as near to being classical as anything on the air today, and hence are suitable for re-use after appropriate intervals, particularly the "Living God" series, which is an annual

feature comparable to "The Passion Play" and "Veronica's Veil."

The "Living God" programs for Holy Week (Series IV), except for Program No. 24, are complete with music, requiring no supplementation for a 15-minute program—though sufficient time is allowed for signature music to allow local sponsoring organizations to make open and closing announcements of local sponsorship against a modulated musical background. Program No. 24 is brief enough to permit local sponsoring organizations to take full credit, extend greetings, and make announcements; yet long enough that, with such local features added, music can be dispensed with and still fill a 15-minute spot.

The other programs are straight talks, with no announcements or credits to N. C. C. M., allowing time for local announcements and credits, and locally supplied music, either "live" or recorded.

Complete instructions, sample continuities, sample newspaper handouts, newspaper mats of Monsignor Sheen and of the "Living God" cast, and full biographical sketches of Monsignor Sheen, Monsignor Ryan, and Dr. Johnson, will be furnished at cost. Mimeographed copies of the talks, on which the local sponsoring group may write or stamp its own name (the name of N. C. C. M. does not appear), will be furnished at cost—2 cents per copy.

From Our Mail Bag

N. C. C. M.'s mail bag is necessarily of generous size for it brings in each week at this time of year from 8,000 to 12,000 letters and cards. Correspondence during the Catholic Hour's first year (1930) totalled 10,000 letters, by 1936 the figure had risen to 25,000, and today it has reached 225,000 letters per year, an increase of 2,250 per cent!

Practically all the current writers are interested in the Holy Hour devotion proposed by Monsignor Sheen. Many among them also ask for a copy of an address, others send a contribution to help the good work along. A large number ask questions on points of Catholic teaching and practice, some express interest in learning more of Catholicism; the longest letters—on one occasion as long as 239 pages—are vehicles for expressing the writers' own views, which as often as not are entirely unrelated to the subject of the speaker's address. A few present personal problems, seeking advice and help. A very great many speak highly of the Catholic Hour and only a negligible per cent—less than one in a thousand—are adversely critical.

All in all, as well as representing the biggest job that N. C. C. M. is charged with, Catholic Hour mail is exceedingly gratifying and a pleasure to handle. The reasons for this are to be seen in the excerpts from a number of letters which are printed in this section. Inasmuch as several of these are from converts who trace their conversions in part at least to the Catholic Hour, it is well to note here that conversions are not a direct aim of the program. An overt appeal for conversions is never made in the Catholic Hour. Its chief purpose actually is that stated by Cardinal Hayes in the opening broadcast: "to make known, to explain with the charity of Christ, our faith, which we love even as we love Christ Himself."

The mail shows that the Catholic Hour is doing well in pursuance of that aim. In its ever charitable non-controversial style it is exceedingly effective in bringing about a better understanding of the Catholic Church, in creating better feeling among Americans of different faiths, and in drawing many non-Catholics closer to the Church, some even to the extent of complete acceptance of the Catholic faith. It has, in one instance, helped to bring an agnostic back to practice of his Protestant faith, and in many instances each year, has brought back lapsed Catholics to the Fold.

Another purpose of the Catholic Hour set for it in the opening programs is to bring about "a more spiritual standard among our people." This has been a Catholic Hour aim from the beginning but it has been stressed with tremendous effect during the current and last two series by Monsignor Sheen. Each year he has issued a call to prayer and to penance and has implemented it by a booklet prepared by himself and distributed to hearers without charge by N. C. C. M. This year his suggestion to Catholic Hour listeners is to make a daily Holy Hour and a special 72-page booklet containing suitable meditations is being distributed.

Excerpts from recent letters of Catholic Hour correspondents follow:

Detroit, Mich.

"I heard Father Sheen yesterday and am delighted to devote one hour each day during the war continuously and unbrokenly, as Father Sheen says, for meditation, using the booklet at this time, which I trust you will forward to me at my home address just as soon as it is off the press. . . . I think you are doing a wonderful work. I hardly know of an hour over the radio that is more valuable and interesting to me than yours."

Nashville, Tenn.

"I belong to an Official Board of a Protestant church. However, I am fully convinced that those wonderful sermons would make an illustrious addition to the library of Catholic, Protestant, or Jew and both my wife and I are very anxious to have that addition. We also request the book on the Holy Hour as soon as same is available. We give thanks to the Giver of Life for the opportunity to avail ourselves of such an offer and to the promoters of such a cause for their generosity."

Washington, D. C.

"I would greatly appreciate a copy of Monsignor's book with suggestions on a Holy Hour. I would like Monsignor Sheen to know that his radio talks did more to bring my husband back to the Church, after nearly 50 years, than anything else. He became a staunch Catholic and was very devout for the last four or five years. When he died in July he received the last Rites and was very brave. I am a shut-in and cannot do much so have time to pray in my poor way."

Fort Sill, Okla.

"I am sorry indeed that I have not written you before, thanking you for the good deed that you have done me. It was an oversight on my part. Upon receipt of your letter, I immediately mailed the card which you enclosed, and am now taking the Catholic instructions offered by the Borromeo Correspondence Courses, Carthagena, Ohio. Have also been going to Mass every Sunday, and Benediction every Friday night here. The priest at this post also is helping me along. May I take this time to thank you for putting me on the right road; I am most grateful."

From a Small New York Town

"You were certainly a God-inspired voice today. Thank you so much for your address and the call to the Holy Hour. I am telling my country parishoners about it and ringing the church bell every day at 6 p. m. as a call to prayer. Kindly send me a copy of your address and the booklet of meditations." (From a non-Catholic clergyman.)

N.C.C.W. *to* Hold National Convention *in* Florida, April 18-22, 1942

EXTRAORDINARY decisions are required in these days of extraordinary events. It was with full realization that an extraordinary call was being issued to its affiliated organizations that the National Council of Catholic Women announced on February 2, through the *N. C. W. C. News Service*, that its national convention will be held April 18-22 instead of the fall of 1942 as originally planned.

Many plans made before December 7 were necessarily adjusted when the fateful hours of that day revealed that the possessions of the United States in the Pacific had been attacked by Japan. "This means war" was the laconic statement uttered by every American citizen. "What can I do—what will I be asked to do—to help win the war?" was the unexpressed question in every mind. No one fooled himself for a moment that business would be "as usual." Yet, every thinking person realized that, at whatever cost it might be, the "as usual" had somehow to be maintained. The president of the National Council of Catholic Women, Mrs. J. W. McCollum, sensing that organizations as well as individuals might shelve their ordinary programs in an "all out for victory" issued a statement asking that all Catholic Women's organizations preserve their normal programs insofar as possible so that we might hold fast to the good that has been gained. Mrs. McCollum further pointed out that this must be accomplished by working overtime so that the organizations might also do their share in war activities.

A few weeks after war was declared the letters and reports received at headquarters of the National Council of Catholic Women from affiliated groups throughout the nation, revealed the fact that business, in many quarters, was not as usual. A new story was being written through those letters and reports. It was the beginnings of the story "Catholic Women's Organizations at Work in War Time." It is a story that must be wisely written. It should include the preservation of the best points in our peace-time program; it should include unified Catholic war effort; it should include a concrete plan for post-war reconstruction.

Unity Stimulates Service and Saves Waste

To channel the tremendous energies and moral power of the various Catholic women's organizations for the best interests of Church and Country during this national emergency, a national convention, to be held at the earliest possible date, was necessary to:

1. prevent the throwing aside in the fervor of patriotism certain phases of a normal program which must be retained for the good of Church and Country;
2. coordinate the war-time activities of Catholic women's organizations so that unity would be preserved and scattered effort and duplication eliminated;
3. stimulate war-time activities in areas or among groups not yet so engaged, and toward activities that need volunteer help;
4. record the war-activities of Catholic women's organizations so that no contribution to the total war effort of the Nation goes unreported;
5. plan for post-war reconstruction.

A national convention of the National Council of Catholic Women, bringing together the leaders and representatives of diocesan councils and of the national organizations of Catholic women, could meet the above necessities.

At a meeting of the executive committee of the N. C. C. W. with the Episcopal Chairman of the N. C. W. C.'s department of Lay Organizations, the Most Rev. John Francis Noll, Bishop of Fort Wayne, and the Assistant Bishop, the Most Rev. Emmet Walsh, Bishop of Charleston, it was decided that the advantages of having the national convention early in the war far outweighed the difficulties and the sacrifices that would be required in promoting and participating in a national convention on two months' notice. Confident of the cooperation of the Catholic women from every section of the country, it was decided to hold the national convention this April.

Convention Invited to Florida

The invitation of the Most Rev. Joseph P. Hurley, Bishop of St. Augustine, and of the St. Augustine Diocesan Council of Catholic Women, to have the twenty-first national convention of the N. C. C. W. meet at Hollywood-by-the-sea, Fla., April 18-22, has been accepted. Hollywood is located just 15 miles from Miami Beach. The Hollywood Beach Hotel, an ocean-side estate chosen as convention headquarters, has ideal facilities for combining undisturbed work and undisturbed relaxation. Each of the 500 guest rooms has outside exposure with an ocean view or a view overlooking tropical gardens or Florida's Inland Waterway Canal. The business sessions of the convention will be held in the ocean-front lounge.

A School for Leaders

The program for the twenty-first National Convention of the N. C. C. W. is being planned on the basis of training for leaders in Catholic women's organizations. Through discussion sessions for the presidents of diocesan councils and of national organizations of women, a definite coordinated plan of action which will serve as a yardstick for the war-time and post-war activities of Catholic women will be presented. Sessions will also be conducted on the various war-time activities requiring the service of volunteer women's groups such as, the National Catholic Community Service, USO, Chaplains' Aid Association, the Red Cross, governmental agencies promoting nutrition, consumer-cooperation, etc.

Of equal importance will be the sessions devoted to Post-War Reconstruction toward which the N.C.C.W. and its affiliated organizations will launch a campaign to "Prepare for the Peace." Special stress will be given the leadership course available through the new manual, *A Call to Service*, issued jointly by the National Council of Catholic Women and the National Conference of Catholic Charities. A necessary adjunct to the professional social worker is the volunteer in the field of charity. Such volunteers are needed now, especially in new industrial areas and boom towns, and will be needed even more in the post-war period. A session will also be devoted to the National Catholic School of Social Service.

Work in promoting better Inter-American relations, especially among Catholics, will be stressed, emphasizing the common Catholic background and common Catholic tradition.

Attendance

Affiliated organizations have a tremendous responsibility to spread, in so short a time, the news of the convention, and to encourage attendance not only of official delegates but of all Catholic women. In giving publicity, groups will keep in mind that all sessions are open to all Catholic women, whether or not they are members of an affiliated organization. Any Catholic woman who is a potential leader in her neighborhood, parish, community, or larger locale, should be urged to attend.

Women's War Activities Foremost Topic at Mid-winter Meeting of N. C. C. W. Board

THE Executive Committee of the National Council of Catholic Women held its midwinter meeting at the new headquarters of the National Catholic Welfare Conference, January 23, 24, and 26. The most important business of the Committee was the setting of the time and place of the next National Convention.

Foremost in the minds of all Catholic women today, as indicated by the reports given, was Catholic women's war activities.

However, the Most Rev. John F. Noll, Episcopal Chairman of the Department of Lay Organizations and Bishop of Fort Wayne, who met with the Executive Committee, counselled the women to continue the regular work of the Council also. His Excellency pointed out that the regular work of the Council is of such nature that it is of distinct value in war time as well as in peace time. Perfect organization within a diocese means a perfect channel is available for the initiating of war work; it means that there is in existence a channel for coordinating all efforts; it means that there is in existence a channel for reporting all efforts so that the Catholic contribution in war work may receive the credit due it.

Miss Lynch's Executive Secretary's Report

The report of the Executive Secretary, Miss Margaret T. Lynch, which included activities since the last Board meeting, June, 1941, called attention to the two regional conferences held—Denver, and Springfield in Illinois; to the Women's Section Meeting at the Ninth National Eucharistic Congress in St. Paul; to the new diocesan council in Winona; to the number of conventions of national organizations and of diocesan councils; and to the secular meetings at which the Council had representation.

At the regional conferences and at the conventions of affiliated groups, attention was called to defense activities through addresses, through panels, through exhibits. Presidents of national organizations and of diocesan councils have given wide publicity to defense activities through their bulletins.

The secular meetings at which the Council had representation included the National Conference of Social Work; the White House Conference on Children in a Democracy; the Advisory Council, Women's Division, Public Relations, War Department; Office of Civilian Defense; Eleventh Minimum Wage Conference. Mrs. R. A. Angelo, national director and chairman of the Committee on Family and Parent Education, was asked to represent N. C. C. W. at the Washington meeting of the National Maternal and Child Health Council.

Reports of N. C. C. W. Delegates to Santiago Congress

Brief reports of the trip of the N. C. C. W. delegates to the Eighth National Eucharistic Congress in Santiago, Chile, were given, mentioning particularly contacts with Catholic Action leaders in Chile, Peru, and Colombia, visits to their headquarters and to Catholic institutions of interest, especially schools of social service. Mrs. J. W. McCollum and Miss Katherine McKiever, consultant to the N. C. C. W. Committee on Press and Publicity and a staff member of the N. C. W. C. *News Service*, spoke at an evening meeting at the National Catholic School of Social Service. (See their reports in January, 1942, CATHOLIC ACTION.)

In the report of the Sub-Committee on Inter-American Relations, activities listed included building up and distribution of bibliographies, assistance to study groups, building up a list of Ibero-American contacts, and entertainment of Ibero-American visitors.

The meeting discussed the necessity for initiating now a study of post-war reconstruction.

Miss Catherine Schaefer, consultant to the N. C. C. W. Committee on International Relations, and research secretary, Social Action Department, N. C. W. C., suggested that N. C. C. W. advocate the formation of diocesan committees where none now exist. Miss Schaefer stressed the organization of small discussion groups to study the Pope's Peace Plan.

Family Life and Immigration Problems Studied

The National Chairman of the Committee on Family and Parent Education, Mrs. R. A. Angelo, recommended that the material published by the Consumers' Division of the U. S. Department of Agriculture be sent to members of her committee. Mrs. Angelo, Mrs. Charles H. Apps, national director, and Miss Ruth Craven were appointed to adapt Consumer material to the needs of diocesan councils.

The work of the Committee on Immigration was reviewed by the Consultant, Miss Sarah Weadick, of the N. C. W. C. Bureau of Immigration, who told of the assistance women of diocesan councils had given in the alien registration of last fall and of the financial contributions they had sent to help with a Christmas party for immigrants detained on Ellis Island. The newest project in which the assistance of this committee has been enlisted is the U. S. Government identification program for enemy aliens, which includes all citizens of enemy countries—Germany, Italy, Japan—many of whom are loyal to the United States. A letter was sent to all diocesan chairmen, giving the dates for registration of enemy aliens and the procedure to be followed. Council women were called upon to volunteer their services in this program and to interpret the government's program to the community and to enemy aliens resident in their vicinity.

Miss Linna E. Bresette, consultant to the N. C. C. W. Committee on Industrial Problems and Field Secretary of the N. C. W. C. Social Action Department, reported on the recent Conference on Industrial Problems held in the Harrisburg diocese. In this diocese the Catholic women assisted with all committee work.

Plans for the coming Institute on Industry, to be held at the National Catholic School of Social Service, June 21-27, were discussed. The Institute this year is to be not only for workers, but also for diocesan and deanery chairmen of Industrial Problems, as well as other Catholic women interested in the field. The aim for this latter group will be to train them in the technique of an Institute so that they may return to their own dioceses and, with the assistance of N. C. C. W., promote a similar institute on a diocesan scale.

Suggestions for Press Publicity Chairmen

The report of the Committee on Press and Publicity was given briefly by Mrs. Frederick E. Murphy, the national chairman. Miss McKiever, the consultant, gave some practical suggestions regarding Catholic news to be sent to N. C. C. W. for the N. C. W. C. *News Service*.

(1) If Catholic groups send in pictures, let them be pictures of Catholic women in action, not just portraits;
(2) News stories destined for the N. C. W. C. *News Service* must have a Catholic and a national aspect;
(3) Send a story and an accompanying action picture on an outstanding event;

(4) Get defense work of Catholic women's groups before the public.

The report of the Study Club Committee showed an increased demand for material on defense, on the USO-NCCS, and interest in the present series of "Bulwarks of Democracy" in CATHOLIC ACTION. Citizenship training is the basis of this series.

A new activity of members of the Committee on Shrines reported by the Chairman was the erection of Christmas Cribs and Shrines in military areas.

The work of the Committee on Catholic Parent-Teacher Associations was greatly stimulated by the publication of the new manual at the time of the Detroit Convention. The work of this committee, which helps to strengthen our Catholic school system, interested in training its enrollees to be loyal to God and country, is a direct contribution to defense.

At the present time a folder is in preparation for the members of the Committee on Cooperating with the Confraternity of Christian Doctrine. Committee members have assisted in acquainting newcomers to their communities with Catholic facilities and have assisted in religious instruction of children of defense families.

The members of the Committee on Histories of Diocesan Councils are busy preserving a record of all activities of affiliated Catholic women's groups. This will include a brief record of their war activities.

Members of the Committee on Libraries and Literature have assisted in compiling bibliographies for camp areas, have collected and sent Catholic literature to chaplains, have encouraged, along with the Press and Publicity Committee, subscriptions to Catholic newspapers and magazines for chaplains and for Catholic boys in camps.

The CALL TO YOUTH radio series, devoted to Youth in war-time activities, was reviewed.

In a talk before the Executive Committee and Board members, the Rev. Lucian L. Lauerman, Director, National Catholic School of Social Service, cited the important role of the School in preparing workers today for future rehabilitation and reconstruction work. More trained workers will be needed following the war, and they must be trained now.

The report of the Committee on Cooperating with Catholic Charities revealed a detailed survey among Diocesan Councils of the welfare work being carried on as a basis for a future program, and a manual, A Call to Service, which is being issued jointly by the N. C. C. W. and the National Conference of Catholic Charities, for use in training lay volunteers. A section of this manual is devoted to defense activities. Joint institutes for the training of such volunteers are being considered.

Executive Committee members present at the meeting were Mrs. J. W. McCollum, president, Gainesville, Fla.; Mrs. Stephen J. Gaffney, first vice president, Boston, Mass.; Mrs. Frederick E. Murphy, treasurer, Minneapolis, Minn. National directors who attended were Mrs. R. A. Angelo, Elmwood, York, Pa., and Mrs. Charles H. Apps, East Orange, N. J. The Most Rev. Emmet M. Walsh, Assistant Bishop, Department of Lay Organizations, N. C. W. C., was present.

N. C. C. W. Plans Aid to NCCS Programs

REPRESENTATIVES of thirteen national organizations of Catholic women and of thirteen Diocesan Councils met at the National Catholic School of Social Service, Washington, D. C., on Sunday, January 25, to consider more intensive cooperation of Catholic women's volunteer groups with the National Catholic Community Service, a coordinated plan for women's participation in war activities, and preparation for the period of post-war activstruction. The meeting was called by Mrs. J. W. McCollum, president of the N. C. C. W. and vice chairman of the Committee on Cooperating Organizations of the National Catholic Community Service, a member agency of the United Service Organizations.

The keynote address was given by Rev. Dr. Howard J. Carroll, assistant general secretary, N. C. W. C., who paid tribute to the war-time activities of the various organizations but asked that there be coordination of effort to avoid the pitfalls of duplicating work in some areas while in other areas no work was being undertaken. Dr. Carroll said: "We must develop, strengthen, unify, and coordinate all our activities in the field of volunteer cooperation; if we do this, I am sure we will succeed even beyond our fondest hopes."

Miss Anne Sarachon Hooley, assistant director, National Catholic Community Service, announced that at the present time 40 club houses are operated by the Women's Division, to provide recreational, spiritual, and welfare needs for women in the war-time industrial areas. Describing the need for such clubs, Miss Hooley said that often the only recreation available to the young women in the new industrial areas is to "sit on the back steps of a trailer, walk up and down the main street of a small town, or go out to the road houses lurking at the edge of the town."

James J. Norris, administrative assistant, National Catholic Community Service, told of the work being carried on in military areas, and of the endeavor of the NCCS as a member of the USO to recreate the atmosphere of the home and home community for the men in service. Both Miss Hooley and Mr. Norris stressed the need for volunteer help in connection with the work of the USO-National Catholic Community Service Centers. To meet these needs it was suggested by the assembled delegates that training institutes be conducted throughout the country for volunteer Catholic women's organizations and that a manual on volunteer procedures and projects be prepared.

In an address on "The Post-War World" Rev. Raymond McGowan, assistant director, Social Action Department, N. C. W. C., stressed the fact that we should prepare now to train leaders who can serve in their respective Catholic organizations and other civic groups in a direct endeavor to influence national policy at the time of peace-making and during the period of reconstruction, when so much will depend on the action which the United States takes. Father McGowan said: "Our job after the war will not be simply to feed and clothe the people in the war-stricken areas; our job will be to help rehabilitate peoples spiritually and morally. Many here today may be called upon to assist in this work of rehabilitation. If we are not ready to assist in that rehabilitation, then we may expect an overrunning of Communism; we may expect internal revolutions. We must know and help put into practice those principles which will bring about stability in society."

Most Rev. John F. Noll, Bishop of Fort Wayne and Episcopal Chairman of the Department of Lay Organizations, N. C. W. C., stressed the fact that today more than ever people are interested in spiritual values, and eager to learn the Church's position on current questions.

The five-point peace program of Pope Pius XII was outlined by Rt. Rev. Msgr. John A. Ryan, director, Social Action Department, N. C. W. C. Monsignor Ryan called attention to the Atlantic Charter of President Roosevelt and Winston Churchill, which contained in it several of the points given by Pope Pius XII. The spiritual attitude of our leaders is evidenced, Monsignor Ryan said, in the reply of President Roosevelt to a letter of Archbishop Mooney, chairman of the Administrative Board of the N. C. W. C., pledging the cooperation of Catholics in the war effort: "We shall win this war and in victory we shall seek not

vengeance but the establishment of an international order in which the spirit of Christ shall rule the hearts of men and of nations."

Miss Catherine Schaefer, research secretary, Social Action Department, N. C. W. C., and consultant for the N. C. C. W.'s Committee on International Relations, spoke on "Source Materials on and Methods for Promoting the Pope's Peace Program." Miss Schaefer recommended the formation of study clubs, forums, panels, and radio programs to disseminate the knowledge of the Peace Program.

"Catholic Women's Opportunities to Promote the Papal Peace Program" were outlined by Miss Margaret T. Lynch, executive secretary, National Council of Catholic Women. Miss Lynch called attention to the fact that the opportunities are greater today than they were twenty years ago, for the reason that we have achieved unity of effort through organization and efficiency in work through the channelization offered by the national committee system.

National organizations of Catholic women represented at the meeting were: Catholic Daughters of America, Catholic War Veterans, Christ Child Society, Daughters of Isabella, International Federation, Notre Dame de Namur Alumnae, Ladies' Auxiliary-A. O. H., National Council of Catholic Nurses, Sodality of Our Lady, Women's Overseas Division-National Catholic War Council, Mt. St. Vincent's Alumnae, Trinity College Alumnae, Kappa Gamma Pi, and Theta Phi Alpha.

The following diocesan councils were represented at the meeting: Belleville, Brooklyn, Cleveland, Charleston, Detroit, Harrisburg, Oklahoma City-Tulsa, St. Paul Archdiocesan Council, Savannah-Atlanta, Santa Fe Archdiocesan Council, Toledo, Wheeling, and Winona.

NCCS Directors Tell How the N. C. C. W. Helps

FROM Miss Beatrice M. Faivre, director of the USO-NCCS Club House which operates in Hartford under the Women's Division of the National Catholic Community Service, comes a testimonial of the service which the Hartford Diocesan Council of Catholic Women has given to this NCCS Center in an industrial area. "Without the assistance and encouragement of the Hartford D. C. C. W.," writes Miss Faivre, "I doubt that we could have achieved the degree of success which we have attained here in Hartford."

First honors in the report go to Miss Mary O'Flaherty, president of the Hartford D. C. C. W., who is also serving as state chairman of the NCCS Committee, a member of the Hartford USO Council, and active on the USO Club Advisory Committee. With a true genius for organization, Miss O'Flaherty has interpreted the relationship of the Council to the NCCS and has brought to the latter the assistance of volunteer groups throughout the diocese.

Miss Faivre reports that, at the invitation of the Council, she addressed the diocesan convention, interpreting the NCCS and the type of services it was hoping to provide for girls and women in defense industries. Furthermore, through the influence of the Council an NCCS staff member is always invited to speak at any meeting where large numbers of representative people are expected. In this way the Council has accomplished a splendid public relations job for the NCCS in Hartford.

At Christmas time the NCCS was the recipient from the Council of Christmas cards for distribution to service men, and cookies, cake, pie, and coffee sufficient for refreshments during the entire holiday season. "We can depend upon the Council to serve us in any emergency," writes Miss Faivre, and supplements the statement with a list of the services which the Council's committees have supplied, i. e., sewing, receptionist service, referring of girls and women, new to the community, to the services of the Club, supplying magazines, books, and religious articles, providing drapes for the club lounge, decorations for special events, home entertainment, supplying hostesses, etc.

"One of the members helped to bring the children of defense families in trailer camps to the Christmas party.

"The Hartford NCCS worker comments: 'Miss Mary O'Flaherty, who is outstanding in Catholic and other civic groups, has supported our USO Club with great loyalty and devotion. Her service has extended all the way from defending our cause in important meetings in the community to answering the phone in the Club as a volunteer.'"

From an NCCS Center in a military area comes another report, sent in by Mrs. W. L. De Roche, president of the Corpus Christi D. C. C. W. Pat J. Dunne, assistant director, tells how the Center has profited by the help of the Diocesan Council.

"On April 1, 1941, quite in keeping with the day, members of Corpus Christi D. C. C. W. worked like 'fools.' On this day furniture and fixtures were collected so that the first USO Club in the United States would be ready for formal opening on April 2, 1941.

"In May the ladies, postponing their gardening in favor of working for defense, were busy making drapes and slip-covers for NCCS furniture.

"Entertainment for June brides was curtailed while D. C. C. W. women spent their time entertaining sweethearts, sisters and mothers of sailors.

"The heat of July and August did not stifle the spirit of the D. C. C. W. women. Hostess work at NCCS was too important, as July was the month NCCS organized their Victory Belle Club. In August personal contacts with the men at the world's largest Naval Air Station put NCCS on the map. D. C. C. W. members put their cars at the disposal of the Club.

"In September the women of D. C. C. W. added to the attractiveness of the NCCS Center by selecting bright colors for the wicker furnishings and had all old furniture renovated.

"October was NCCS Victory Month. The women planned one of the most exquisite teas held in Corpus Christi. Over 250 guests called during the evening and NCCS thanks D. C. C. W. for the many donations received from guests who did not know the needs of the Center until the members of D. C. C. W. invited them to the tea and interested them in cooperating with NCCS.

"Sailors at the Naval Air Station had reason for Thanksgiving in 1941. During this month the D. C. C. W. women placed 225 sailors in private homes for a Thanksgiving lunch.

IMMIGRATION NOTES

(*Continued from page* 21)

cabled for the documents needed to obtain American visas. But at that time the German quota was subscribed for years in advance. The older man could have come because he enjoyed a preference within the quota as the father of an American citizen, but he would not leave his brother. Quota numbers became available at last, but by that time there were no American Consuls left in Germany or Austria, and there seemed no way to reach a country where there was one. Suddenly, the elder brother died and his daughter, broken-hearted at her failure to rescue him in time, concentrated all her efforts on getting her uncle here before he too succumbed to the incredible conditions under which he was still hopefully and bravely bearing up. Cuba opened up for refugees and the elaborate preparations needed with all the necessary intermediaries were made with all haste. Finally came the war. The old doctor is still in Vienna. Finis!

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